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A. B. BRUCE'S APOLOGETICS :—III.

Book III.

The first subject discussed in the third Book is the historical Jesus, the man who lived in Palestine at a certain date, of very unique religious and moral character, and very welcome for his own sake. In spite of all theological scepticism, the conviction remains, and even grows, that the hero of the evangelic story is the sweetest, most winsome, and most powerful character in the whole history of humanity. The desire to know this Jesus, stripped bare of all theological investiture, is to be welcomed ; for far from being an impiety, it is a reversion to the method of the Author of our faith. It is to learn Christianity *de novo,* as the disciples learned it. It may be safely affirmed that the historical Jesus can be known. While some object that fact and faith are so blended in the Gospels that a knowledge of the historical Christ is unattainable, the fact that so many writers, some of them entirely free from orthodox prepossessions, have attempted to write the Life of Jesus controverts this view ; and when we contrast the Gospels with the writings of Paul, whose mind was dominated by the theological aspect of Christ's work, we are struck with the absence of dogma in the former, and their richness in personal detail. The evangelists, it is apparent, were not supremely concerned about theology, but sought to give a true picture of Jesus as He appeared to men who had been with Him.

The inquirer, therefore, cannot do better than go to the school of the evangelists and learn of Jesus, which is to learn at once the nature of true goodness and what solid grounds there are for calling Jesus uniquely good. Studying the Gospels we find that Jesus introduced a new type of goodness, radically different from that of His Jewish contemporaries, Its foremost feature was an intense

detestation of counterfeit goodness, of spurious, mechanical, traditional holiness, which showed no faith in the goodness and grace of God. It was further distinguished from the current type by its humanity and modesty. Jesus did not despise the people : He loved them dearly, pitied them, and sought their good in ways that exposed Him to suspicion and calumny. He was free from all ostentation, letting His light so shine that while glorifying God and benefiting men, it brought to Himself reproach, blasphemy, and crucifixion.

We have, therefore, real historical ground for calling Jesus good, since the evangelists had no inducement for exhibiting Him in this light except that the fact was so. This being so, the tendency to make Christ as far as possible independent of history is not to be encouraged. To assert that "the evidence of Christian experience" makes our faith independent of any uncertainties of the evangelic story, that the power of the Living Christ in spiritual experience gives us all the certainty we need, is to take up very precarious ground. Christianity is essentially a historical religion. The earthly Christ is the source of the heavenly Christ's power. The boon of the Incarnation is God revealing Himself through a human life. The need of the hour is a restored intuition, to see Jesus of Nazareth clearly, and, if need be, reconstruct the dogma so that the vision shall remain in all its clearness.

While it is the privilege and the instinct of a living faith to declare the treasure it finds in Jesus in its own way, yet it is of importance, to faith as well as to theology, to affirm of Him that He is the Christ. Christianity being a religion not only universal and absolute but also historical, we expect to find it the crown and ripe fruit of the religious development of the world, and to see in Jesus the Desire of all nations. To deny that the claim of Jesus to be the Christ—realising the prophetic ideal of the Royal Man, the bringer in of the kingdom of the good, and the suffering servant of Jehovah—is valid, is to regard history as a succession of events in which no trace of a Providence can be discovered ; and, with the Gospels in our hand, it would be difficult to resist the conclusion that Jesus Himself made Messianic pretensions, and that not from motives of policy, as Baur suggests. He was not an opportunist Messiah, for His conception of the Messiah was radically different from the popular one. Dr. Martineau has recently advanced or emphasised the view that Messianic self-consciousness is incompatible with the moral worth, the humility, of one capable of being a Messiah, that a

self-conscious Messiah is, *ipso facto*, no Messiah. But a consideration of Christ's own view of the Messiahship removes this objection. To Him it meant toil, humiliation, sorrow. Its outstanding feature was suffering. His attitude was not so much that of one who made a claim to an office of royal dignity as of one who loyally submitted to the behest of divine Providence. He claimed the honour of a priesthood in which He Himself was to be the victim. With reference to such passages as those in which Jesus claims to be greater than Jonah, Solomon, and the Temple, it is to be remarked that it was only against a spirit of scornful unbelief in His environment that He so asserted Himself; and that in such *personal terms* Jesus expressed His sense of the greatness of the new era, just as when He said of John that the least in the kingdom of heaven was greater than he. Further, the reconciliation of dignity with humility is a general problem in ethic psychology. It is among the truly great that true lowliness is found. Nay, is not God, the greatest, also the lowliest, dwelling in the high and holy place, and with him also that is of a contrite and humble spirit? Jesus, then, was "He that should come,"—He who was able to speak the last and highest word about God, to fulfil God's purpose in the election of Israel. This essential fact the disciples truly expressed by calling Him Christ.

The establishment of a holy state in which perfect relations between God and man should be realised, having ever been the aim of Jehovah and the hope of His people, it was to be expected that Christ, when He came, should make this kingdom the great subject of His discourse. The fact, therefore, that the Synoptists represent the kingdom of God as the burden of Christ's preaching, is one of the many marks of their historic fidelity. Christ was more than the prophet of the kingdom; He was its creator and He had not only to bring into existence the thing, but also to originate the true idea of the thing. We have to consider, then, Christ's idea of the kingdom of God, and the means He employed to bring it into existence. As has *already been said, the two outstanding* characteristics of the kingdom, as conceived by Jesus, were *spirituality* and *universality*, two attributes which imply each other. There is no ground for doubting the authenticity of the universalistic Gospel texts, such as the preaching of the Gospel in the whole world, and the spiritualistic element is generally admitted. Both aspects not only found expression in Christ's words, but were immanent in His conduct. The kingdom as conceived by Jesus

was thus quite different from the outward, national kingdom of popular expectation, and further differed from it in being a kingdom not of law but of grace, not a demand but a gift. Grace was the keynote of Christ's doctrine of the kingdom. Thus the main instrument employed by Christ to bring His kingdom into existence was love. His text in the synagogue of Nazareth gave the keynote to His whole ministry. He was under an irresistible impulse of the spirit of love, to preach the gospel to the poor, heal the broken-hearted, set the captives free, and give the blind their sight. The miracles of healing, which apparently had a place in the original apostolic traditions, are to be regarded not primarily as acts of preternatural power, but as acts of unparalleled love. These miracles, in which those who have first learned to believe in Christ find it easy to believe, are in harmony with the spirit of Jesus and with His Messianic work. With His preaching to the poor and keeping company with people of evil repute, they reveal Him as the genuine Christ of a sin and sorrow laden world. They are also of permanent use as indicating the comprehensiveness of the kingdom, which covers all that relates to man, and as a protest by anticipation against all indifference to temporal interests as of no moment in comparison with eternal. The consummate wisdom of the founder of the kingdom showed itself in the choice of men "who should be with Him," and in the whole training to which He subjected them. He fully understood that for any world-wide, lasting movement, the thorough instruction and discipline of the few was of greater moment than the transient emotional excitement of the many.

Yet, strange to say, however we may explain it, Jesus did more for His kingdom by His death than by all the varied activities of His love and wisdom in life. The fact is so, and, according to the Gospels, Jesus foreknew it. He not only knew what the Hebrew Bible told Him, that the righteous must suffer, but that His death, for righteousness' sake, would prove a signal benefit to the kingdom of God. The words of Jesus on the significance of His death, though few, are of real, rare value,—that He died for righteousness' sake, by a law common to all loyal to the divine interest in the world (Matt. xvi. 21-28); that His death should possess redemptive value for the many (Matt. xx. 28); that He therefore died willingly, in the spirit of self-sacrifice (Matt. xxvi. 13); and that out of regard to His death God would freely forgive the sins of all citizens of the kingdom (Matt. xxvi. 28). These sayings of Jesus justify the

great importance attached to His death by the Apostolic Church. Standing by the Cross, we, too, feel the spell of the Crucified, an influence we can never put fully into words. The "love of Christ which constraineth us" is His love in dying for sinners.

The resurrection of Jesus Christ, which Paul declares to be fundamental to Christianity, modern unbelief regards as of no importance, maintaining that it is the spirit or image of Jesus continuing to work in the world about which alone we need to care. Still all admit both the existence of the belief in the resurrection in the Apostolic Church, and the essential service it rendered in establishing and advancing the Christian religion. All attempts to account for this belief on naturalistic principles have failed. In fact, the mutual criticisms of those who have made the attempt leave the apologist little to do. There is the old *theft* theory, that the whole affair was theft and falsehood, a theory now happily dead, for men of all schools would now be ashamed to identify themselves with so base a suggestion. Then there is the *swoon* theory, that Jesus did not die but revived in the tomb. Apart from the clear, unanimous testimony of the apostles that Jesus was dead, we have the objection to this theory raised by Strauss, that a half-dead Christ who crept from the tomb could never have revived the hearts of the disciples, or led them to believe, as they did, in a Christ who had been dead and was alive again. Strauss and Renan advance the *vision* theory, that to the excited minds of those who longed to see their dead Master again, a vision of Him appeared more than once, a hallucination, purely subjective. But the depressed minds of the disciples after the crucifixion made them very unlikely subjects for such hallucination; in fact, in their doubts they themselves first declared that the risen Lord who had been seen was a ghost or a phantom. Keim objects to this theory that the simple, earnest, almost cold, unfamiliar character of the manifestations is inconsistent with it. So also is the speedy cessation of the appearances, for the excitement which created such visions ought to have lasted a considerable time; and so also is the entire change of mood in the disciples within a short time. Their excitement ought to have terminated, not in illumination and energy, but in dulness, languor, and apathy. Keim's own theory, the *telegram* theory, Dr. Bruce calls it, is that the appearances were visions, not merely subjective, but produced by the glorified spirit of Christ for the comfort of His disciples in their distress. While

not a whit more acceptable to thoroughgoing naturalism than the Catholic view, this theory has the added disadvantage that it must tamper with the Gospel narrative, disputing the statement that the grave was found empty. It also makes the faith of the disciples rest on a hallucination, and suggests the reflection that the glorified Christ could easily have comforted His disciples in a way which would not have given rise to a false impression. There remains the theory of Dr. Martineau that there was no real experience on the part of the disciples requiring explanation. The faith of the disciples was that Jesus still lived a celestial life; and so strong was this faith that they told the people they had *seen* Jesus, but they only spoke of spiritual vision. In this way, however, the tradition arose. But this does not give us a true account of the experience of the disciples It imputes to them a pagan or Greek conception of the life beyond. Dr. Martineau compares the disciples' vision of Christ to Paul's, which, he says, was purely spiritual. But Paul's own contention, in writing to the Corinthians, is not to level down the vision of the disciples, to make it merely spiritual like his own, but to prove that his own was, like theirs, objective,—that he, as they, had seen the risen Lord with the eye of the body. Nor does this theory give a probable explanation of the rise of the legend of the physical resurrection. It was not faith in the continued spiritual existence of Jesus which produced the later tradition of optical visions, for without these visions the disciples were not at all likely to have attained the firm faith that Jesus still lived. Further, if the disciples said one thing and led the people to believe another, an element of pious fraud must have entered into the case, for the apostles could hardly be ignorant of how their statements were likely to be understood, and were in fact understood. The physical resurrection remains a fact, but a great mystery, combining as it does the revivification of the crucified body endowed with an eternal form of existence.

Jesus has, for the Christian consciousness the religious value of God. He is the *Lord* Jesus. That the Apostolic Church adored Him as Lord, Κύριος (the equivalent for Jehovah in the Septuagint), is certain; and this was the result, not of speculative thought, but of the impression made on their minds by the facts of Christ's earthly history, His holiness, His dying for the sin of the world, and His resurrection. For us, too, the only faith concerning Jesus as the Divine Lord worth having, is that which springs out of spiritual

insight into its historical basis, and is charged with ethical significance. At the same time, it is evident from Paul's epistles that the Person of Jesus was a subject of theological reflection for the first generation of believers. Paul held that the resurrection constituted him the Son of God with power, and, as divinity is eternal, he must therefore have been with God before He came into the world. While earnestly believing in the sinlessness of Jesus, Paul does not seem to have considered how the sinless One became man. He makes no reference to an immaculate conception or supernatural birth. The narratives at the beginning of the first and third Gospels are the best evidences we have that Christians were thinking on this subject. They do not belong to the original Synoptical narrative, but were added later, as believers in a sinless Christ began to wonder how such an one as He entered into human life. Of this they give a worthy and acceptable account. Some modern theologians, while accepting the moral miracle of the sinless life, reject the physical miracle of a birth from a virgin, through the power of the Holy Ghost. But a sinless man is just as much a miracle in the moral world as a virgin birth is a miracle in the physical world, and if our religious nature demands the moral miracle, we must provide ourselves with a theory of the universe wide enough to make room for as much of the miraculous element as may appear to the wisdom of God necessary for realising His great end in creating and sustaining the universe. Faith cannot dispense with the miraculous. It must have a sinless Christ, and this is a miracle. The attempt has been made to bring faith in an ideally perfect man into line with the doctrine of evolution, making Christ the goal and completion of the human evolution, as man is of the organic. But all ideals are relative and temporary, and how came it about that the absolute moral ideal appeared in the world so long ago? This also was a miracle.

Dr. Bruce's chapter on Paul, while fully appreciating his universally acknowledged importance to Christianity, is partly a corrective to the Protestant tendency to discover the Gospel almost exclusively in his writings, and to neglect the Gospels as of little doctrinal value. The Tubingen school have maintained that Christianity owes its universality to Paul; but we have every reason to believe that there were men in the Palestine Church, who, independently of Paul and before his conversion, sympathised with the humanistic tendency of Christ's teaching, from knowledge which they probably derived from the preaching of the eleven. But there

is no doubt that Paul was raised up by God to be the Apostle of Gentile Christianity, and it is futile to attempt to explain his conversion without recognising the direct hand of God. But his conversion, although miraculous, was not without preparation. The very intensity of his Pharisaism tended to make him a Christian. His passion for righteousness, his exceptional moral sensitiveness, revealing sin within, raised the suspicion that righteousness by the law was impossible. This was not Christianity, but the despair of Pharisaism. But Pharisaism, with its religious pride, died hard; Paul's madness against Christianity was due to his insight in recognising it as the rival of legal righteousness. But when the crisis came it was natural that his Christianity should take a very thoroughgoing form, recognising the heart as the seat of righteousness, declaring all hope of salvation by the law to be vain; renouncing with that hope all claims of Jewish prerogative: and regarding God as a God of grace, who does not simply make demands on men, but above all things *gives*. Thus for Paul, as for Christ, Christianity was the religion of the spirit as opposed to ritualism, of faith as opposed to legalism, of grace as opposed to self-righteousness, of humanity as opposed to Jewish exclusiveness. But the most vital and specific article of Paul's creed was the doctrine of Christ's atoning death and of justification through faith therein, and personal holiness through union with Christ. We are left to our own conjecture as to the genesis of this doctrine. The appearance of Christ, however, convinced Paul that He was risen, and to a Jew that meant that He had not died for His own sins. This thought may have formed an element in Paul's Christian consciousness from the first. At any rate the main source of Paul's theology was his experience. Two events in the earthly history of Christ, His death and resurrection, met his most urgent spiritual necessities and led him to concentrate his thoughts upon them. But this concentration, while the secret of Paul's power, was also his limitation. While setting forth with intensity the mystic solidarity of believers with the crucified and risen Saviour, he has left it to the writer to the Hebrews to emphasise the precious doctrine of Christ's temptations and priestly sympathy. He presents the theological importance of Christ's death, but it is to the Gospels that we must go to learn its ethical import as the result of the sufferer's fidelity to righteousness and to his Messianic vocation. The question which Paul sets himself to answer is, How am I, an individual man, to become just before God?—a vital question, but one that needs to

be supplemented by the larger one, How am I to get into right relations with the whole moral world, with God and my fellowmen? Christ answers the latter question by telling us to think of God as our gracious Father, and of all men as His sons; to regard Himself as Son of Man and Son of God in one. Paul spoke largely to men of his own generation, revealing and commending the new religion to minds wedded to the past. His Christianity is essentially that of Jesus, but it was of necessity, even providentially, cast in a controversial mould. It is the teaching of Christ Himself, addressed to humanity, which contains in smallest measure a local and temporary element.

Great difference of opinion prevails on the question of primitive Christianity,—the phases through which it passed in its formative period and the relation of these to Christ and Paul. Among modern critics, Baur holds that Christ, not less than Paul, was universal in spirit, but that His disciples, failing to grasp the drift of His teaching came into antagonism with Paul, until a reconciliation was ultimately effected. Weiss, on the other hand, maintains that in the case of both Christ, and Paul universalism was an after-thought, which occurred to the former only when He had despaired of establishing a theocratic national kingdom in Israel, and to the latter through his experience of Jewish hostility and Gentile receptivity in his mission to the Jewish Diaspora. Weizsäcker holds with the universalism of both Christ and Paul, and differs from Baur in believing that there was a similar tendency in the Hebrew Church independent of Paul. Pfleiderer, while granting that the teaching of Jesus contained the germs of universalism, reserves for Paul the praise of having been the first to proclaim with clear insight and impassioned earnestness the great doctrine of a gospel of grace for the world, with the abrogation of that Jewish ceremonial law for Jew and Gentile. To Dr. Bruce, the theory of Weizsäcker possesses the highest measure of probability, and especially reasonable is his idea of the attitude of Jesus as more purely and absolutely human and universal than even Paul's. Nor does it seem to be at all necessary to trace, with Pfleiderer, certain elements in Paul's theology, especially that of mystic union with Christ as the source of personal or imparted righteousness, to Hellenistic influence, for the explanation is to be found in the exigencies of his own spiritual life. In this view the authenticity of sayings of universalistic drift ascribed to Christ in the Gospels is not to be hastily suspected; nor is a universalistic tendency in any New Testament writing to be

regarded as in itself a proof of Pauline influence; nor is a theological tendency, a controversial aim, to be imputed to the writers of the New Testament, a desire, for instance to present in the Acts a historical romance of the apostolic age, to create a pleasant but false impression regarding the relations of the apostles to one another.

The question relating to the Synoptical Gospels (Matthew, Mark, Luke) with which the general apologetic is concerned, is that of their historicity. Critics generally accept the ancient tradition that the chief sources of these Gospels were a narrative by Mark, containing a digest of Peter's preaching, and a collection of the sayings of Jesus written by Matthew in Hebrew. Many critics of the naturalistic school, not content with rejecting the miraculous, question the authenticity of many of the sayings ascribed to Christ; but we must, in discussing this question, proceed on the presumption that an evangelist would not lightly depart from his professed design in writing a Gospel. Now Luke has taken us into his confidence and told us his design. It is to tell us all that can be ascertained, from written sources or otherwise, concerning the words and deeds of Jesus. His purpose was to write history, and this covers as with a shield the historicity of Mark, whose Gospel, it is generally admitted, was one of Luke's sources. Further, to say that portions of Luke distinct from Mark are the products of the former's literary art, is to trifle with his good name as a historian, to exalt his intellect at the expense of his conscience. Matthew's historicity is also shielded by Luke, because, finding him in substantial agreement with Luke in all that is common to both, we know that his purpose, too, was to write history. Having earned this character when in Luke's company, he is entitled to the benefit of it when he is alone.

But it is obvious that no one of the evangelists is a mere chronicler. The religious interest is supreme in them all. They are inspired men, not only giving scrupulously exact accounts of facts, but making the moral and religious significance of these facts apparent. They thus take a certain freedom in narration, omitting the superfluous, avoiding repetitions, and giving prominence to what appeared to be most characteristic of Jesus. They did not follow the 'ideal method' of starting with a clear insight into the spirit of Jesus, and showing it to others by a free use of incidents, real or ideal, but by the historical method, so setting the facts they had collected in a continuous narrative that the thoughtful reader gradually gains an insight into the spirit of Jesus. This is

the view naturally suggested by Luke's preface, and borne out by the whole character of the three Gospels. There may be some ground for believing that Matthew adopted the ideal method in his account of Christ's commission to the disciples at the close of his Gospel. On this hypothesis, the question we have to settle is, Is it faithful to Christ's teaching?—a question which without hesitation is answered in the affirmative.

The Fourth Gospel is the hardest apologetic problem connected with the origin of Christianity. But the vital question is not whether John wrote it, but whether the Christ it presents is compatible with the Christ of the Synoptists. The question of authorship has been gradually narrowed down till the question now lies between Johannine authorship and Johannine inspiration. On the larger question, the Church Catholic has found, in the first three Gospels on the one hand, and in the Fourth on the other, views of Christ distinct but not irreconcilable. The former give the picture of Jesus on His human side as Son of Man; the latter gives the picture of the same Jesus on His divine side, as Son of God. It is an exaggeration to maintain that Christ's claim to be the Logos rests upon the apostolic authorship of the passage in which it is asserted, for this question does not belong to the evangelic history, but to the philosophy or the theological construction of that history. Even granting Johannine authorship (the evidence for which, in the opinion of many modern inquirers amounts to little short of demonstration), the perplexing question remains, how a Gospel so different in character from the others could emanate from one who had been with Jesus. An explanation has been sought for in the circumstances and character of the writer. According to ancient tradition, John wrote the Gospel in Ephesus, in the last decade of the first century. The disciple of original mind, mystic temper, and strong individuality, may, through long brooding over the Master's words, have failed comparatively in recollection just because he had been so prolific in reflection, and come to think it unnecessary to anxiously distinguish between Christ's words and what grew out of them. Then his position at Ephesus, a great intellectual centre where diverse religious and philosophical tendencies met, might lead him unconsciously to translate Christ's teaching into a new dialect, and consciously to attempt an adaptation of the Christian faith to the religious demands of the hour. The same mystic temperament, prone to disregard distinctions of time and historic development, living in the eternal and

seeing all things *sub specie æternitatis*, would account for the alleged 'foreshortening' or 'anticipation', exemplified, for instance, by the disciples recognising Jesus at the outset as the Christ, the Son of God. Whether it can be proved or not, therefore, that the Fourth Gospel is characterised by free reporting of evangelic incidents and the dislocation of historic order, these phenomena are not so vital as they at first sight might appear. The vital question is, Is the general drift and tendency of this Gospel true to the spirit of Jesus as we know it in the first three? The answer is that the Fourth Gospel does not ignore, deny, misconceive, or misrepresent the gracious spirit of Jesus as revealed in its loveliness in the Synoptical story; but the writer, knowing that story and assuming that his readers know it, sets himself to show the glory of the Incarnate Logos as divine. Thus the miracles recorded are miracles of state, revealing the divinity rather than the humanity of Jesus. Further contrasts are found in the obliteration of minor shades of moral difference before the one radical division of mankind into children of light and of darkness, and in the presentation of the Fatherhood of God chiefly in reference to the Divine Son, and under Him to those to whom the right is given to become children of God.

As a source of knowledge concerning the Lord Jesus, the proper place of the Fourth Gospel is second, not first. Its power to edify largely depends upon its being read as a supplement to the others. All comparisons between it and the other three, which amount to disparagement, and encourage neglect, of the latter, are therefore inconsiderate and mischievous.

The final chapter presents Christ as the ultimate authority in religion, superior to other masters, to reason, the Church, and the Bible. It is by the comparative method, which the scientific study of religion in our day has facilitated, that Christ's superiority to other religious teachers,—to Buddha, Confucius, Zoroaster, Muhammad—is established, just as, by the same method, the writer to the Hebrews showed Him to be better than the prophets, the angels, Moses, or Aaron. This method has two advantages. It can be understood and appreciated by all, for all appreciate real wisdom and goodness. The natural man, whose eyesight tells him that the light of the sun is greater than that of the moon, has also a conscience which tells him that one light in the moral world is greater than another. The other advantage is that it frankly recognises all that is good in ethnic religions.

The individual reason, the light from within, fails as an ultimate authority by reason of the moral evil, which blunts the sense for the true and the good, and the physical evil that oppresses the life of man, preventing him from trusting in spiritual intuitions and making him the victim of an incurable doubt regarding the goodwill of God. The theory of inner light also fails to recognise the possibility of some one appearing in the world possessing an altogether unique spiritual intuition. It is because Christ is such an one, one in whom was the true light of life, whose mind was the express image and radiance of the mind of God, that He is to the Christian the final authority. In bowing to the authority of Christ, however, the Christian does no violence to his reason. Revelation is not the antithesis of reason. What Christ says, although never said before, or never so said as to be of use, is recognised, when said, as true and worthy of all acceptation. The function of revelation is not to reveal truths which the mind is unable to conceive, but to convert conceivable possibilities into indubitable realities. Thus, for instance, the fancy or dream of God as Father, which suggested itself to the early Indian Aryans, as the name *Dyaus-pitar* proves, becomes a sober fact.

The apologist's duty to the Church is to plead not for her authority, but that a considerate view should be taken of her shortcomings. The sins of the ecclesiastical organisation that bears Christ's name have been sins of infirmity rather than of wilful disloyalty, the effects of the degeneracy and corruption that are apt to befall everything that man has to do with; and the fact that Christ Himself predicted the coming evils saves them from being a barrier in the way of faith. The ideal Church does not exist; circumstances are conceivable in which to be the more of a Churchman would be to be the less of a Christian; and a believing man does well to be always jealous of Church power for Christ's sake.

To assert the supreme authority of Christ is not to disparage the Scriptures. They "testify of Him," and so have a unique authoritative value. The Church, in cherishing a high and reverent esteem for the Scriptures, follows Christ's example. But Christ's attitude towards the Scriptures was not the idolatrous admiration of the Scribes. His use of them was critical, recognising the relative importance of the matters treated. He distinguished between "weightier matters of the law" and things of minor importance. The ethical was to Him of far more importance than the ritual. By the very fact of this discriminating use, Christ sets

Himself as an authority above the Scriptures. In loyalty to Him, we must use the sacred writings in His spirit, and, above all, seek to avoid the tragic error of the Jews, who searched the Scriptures and missed Christ. As a safeguard against this error we should regard the Gospels as the core of the Bible, for in them He who has the standing of a Son, speaks God's final word to man.

Christ's authority is supreme over all, but it is not antagonistic to any legitimate authority. "Christ's attitude is not one of jealous antagonism, but of grand comprehension. His teaching sums up and crowns the best thought of the wise in all ages and lands. It is throughout in affinity with reason. The just, wholesome authority of the Church depends on the measure in which Christ's spirit dwells in her. "The testimony of Jesus is the spirit of prophecy." Therefore Christianity is the absolute religion. It is indeed God's final word to men. On the simple principle of the survival of the fittest, it is destined to perpetuity and to ultimate universality."

JAMES M. MACPHAIL.

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*CONCESSIONS TO NATIVE RELIGIOUS IDEAS:**

HAVING SPECIAL REFERENCE TO HINDŪISM.

I.

THE Hindūs are by instinct and tradition the most religious people in the world. They are born religiously, they eat, bathe, shave, and write religiously, they die and are cremated or buried religiously, and for years afterwards are devoutly remembered religiously. They will not take a house, or open a shop or office, they will not go on a journey or engage in any enterprise, without some religious observance. We thus appeal in our missionary effort to a deeply religious nature; we sow the Gospel seed in a religious soil.

The religion of a nation is its sacred impulse towards an ideal, however imperfectly apprehended and realised it may be. The spirit of India's religions has been a reflective spirit, hence its philosophical character; though Hindū philosophy and mythology—the esoteric and the popular side—are alike a world of religious ideas; and, to understand and appreciate them, we must look beyond the barbaric shows and feasts and ceremonies, and get to the undercurrents of native thought. Hindūism is a growth from

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within; and, to study it, we have to lay bare that inward, subtle soul which, strangely enough, explains the outward form with all its extravagances; for India's gross idolatry is connected with her ancient systems of speculative philosophy, and with an extensive literature in the Sanskrit language: her Epic, Purānic, and Tāntrika mythologies and cosmogonies have a theosophic basis.[1]

India, whose worship was the probable cradle of all other similar worship, is the richest mine of religious ideas; yet we cannot speak of *the* religion of India.[2] What is styled 'Hindūism' is a vague eclecticism, the sum total of several shades of belief, of divergent systems, of various types and characters of the outward life, each of which at one time or another calls itself Hindūism, but which, apparently, bears little resemblance to the other beliefs. Every phase of religious thought and philosophic speculation has been represented in India.[3] Some of the Hindū doctrines are theistic, some atheistic and materialistic, others pantheistic—the extremest development of idealism. Some of the sects hold that salvation is obtained by practising austerities and by self-devotion and prayer; some that faith and love (*bhakti*) form the ruling principle; others that sacrificial observances are the only means. Some teach the doctrine of predestination; others that of free grace.

Chronologically, we go back to about 1500 B.C., and trace Hindū thought from (1) the *Vedism* of the Rig-veda, whose *mantras*

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[1] The Tāntrika idea of the production of the universe by the blending of the male and female principles—the quiescent and the active (*sakti*)—which lies at the root of the whole of the later mythology of India, owes its development to the popularisation of the Sānkhya philosophic idea of the union of the two principles, *purusha*, soul of the universe, and *prakriti*, the primordial essence and evolvent of all things.

[2] India itself is not a political name, but only a geographical expression, marking the territory of many nations and languages.

[3] "It is not too much to say that the religious speculations of India have been the cradle of all Western speculations, and that wheresoever the European mind has risen into heights of philosophy, it has done so because the Brāhman has been its pioneer. There is no intellectual problem of the West which had not its earliest discussion in the East, and there is no modern solution of that problem which will not be found anticipated in Eastern lore." Dr George Matheson, *The Distinctive Messages of the Old Religions*, p. 119.

Spinoza and Berkeley, Kant and Hegel, have their counterparts in the Indian schools. Mill's theories of connotation and co-existence of attributes are set forth in Kanāda's system.

The astronomy of Newton appears to have been anticipated by Baskarāchārya, in his theory of gravitation; and the discovery of Harvey by ancient medical writers of India.

(*i.e.*, canticles and prayers), with their non-idolatrous deification of the forces of Nature (physiolatry) and simple sacrificial offerings, form the first and chief Bible of the Hindū religion,[1] on through (2) the matured stage of *Brāhmanism*, extending from about 900 B.C. to 1200 A.D., whose complex system has four phases: (*a*) *ritualistic*, its Bible being the Brāhmanas of the Veda — ceremonial directories for the use of the priests; (*b*) *philosophical*, a reaction from an overdone ritual, as expounded (i) in the Upanishads, the mystical or secret doctrine of the Veda, the real Bible of all thoughtful Hindūs, and (ii) in the six Darsanas or systems of philosophy[2]—both of which abound in pantheistic speculations on the origin of all things and the soul's existence; (*c*) *mythological*, synchronous with the rise and development of Buddhism, its Bible being the legendary epic poems of the *Rāmāyana*[3] and the *Mahābhārata*,[4] which is called an *Itihasa* or sacred history, together with the beautiful eclectic poem of the *Bhagavad-gītā*[5]; and (*d*) *nomistic*, as expounded chiefly in the Code of Manu, whose laws and precepts fix the domestic and social fabric of Hindūism and the great caste system in the ascendency of the Brāhmans. (3) The third division of Hindū thought is *Modern Hindūism*, which is Brāhmanism run to seed, as practised by the two great sects of Vaishnavas and Saivas,[6] who take as their special Bible (*a*) the eighteen Purānas,[7] whose old traditional stories of the

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[1] The Veda alone is called *Sruti*, or revelation; everything else, however sacred, is *Smriti*, or tradition.

[2] The *Nyāya*, the *Vaiseshika*, the *Sānkhya*, the *Yoga*, the *Mimānsā*, the *Vedānta*, delivered in Sutras or aphorisms.

[3] The goings of Rāma, the seventh incarnation of Vishnu, consisting of about 24,000 stanzas.

[4] The longest epic in the world, consisting of some 220,000 lines, and a vast thesaurus of Hindū traditions, legendary history, ethics and philosophy—the source of many of the Purānas. These two epics develop the three sides of Hindūism as exhibited in the three manifestations of Brahmā, Vishnu, and Siva—the Hindū *tri-mūrti* or triad.

[5] An episode in the *Mahābhārata*. Its pantheistic sentiments have exerted a powerful influence for the last 1600 years. Its main design is to inculcate the doctrine of *bhakti* (faith and love), and to exalt the duties of caste above all other obligations.

[6] Worshippers respectively of the gods Vishnu and Siva. Faith in personal deities, which is the *Bhakti-mārga*, 'way of faith', is expressed in the more humane form of Vaishnavism: while belief in the efficacy of works, penances, and austerities, which is the *Karma-mārga*, 'way of works', is expressed in the sterner form of Saivism: the highest or philosophical way of salvation being the *Jnāna-mārga*, or 'way of knowledge'.

[7] Written when strifes arose between the followers of Vishnu and Siva, for the purpose of exalting one deity or the other to the highest position.

gods and fanciful mythologies, theogonies, and cosmogonies, are designed to convey the exoteric doctrines of the Veda to the lower castes and to women, and indeed form the proper Veda or Bible of popular polytheistic and yet pantheistic Hindūism; and (*b*) the Tantras,[1] which represent a phase of degenerate Saivism, and inculcate the worship of the active, energising principle (*sākti*) of the deity, personified as his wife, and abound in extravagant symbolism, mysticism, and magic.

It is hard for foreigners to understand the habits of thought and life that prevail in a strange country, as well as all the changes and sacrifices that conversion entails; and, with our brusque, matter-of-fact Western instincts, and our lack of spiritual and philosophic insight, we too often go forth denouncing the traditions and worship of a people, and, in so doing, are apt, with our heavy heels, to trample on beliefs and sentiments that have a deep and sacred root. A knowledge of the material on which we work is quite as important as deftness in handling our tools; a knowledge of the soil as necessary as the conviction that the seed is good. We need a more intimate acquaintance with the manners and customs and style of thinking of the people with whom we live; we need to extend our knowledge of human nature, to widen the circle of our Christian sympathies, and to cultivate a finer ear so as to catch those faint echoes of heavenly truths that are borne to us from other fields than those of our own Scriptures: for, with the later Clement, we dare not trace any good that we may find to any other than a Divine source.

We are too often unsympathetic and uncharitable because we are ignorant. We often denounce in strong language what we have never sufficiently investigated, and do not thoroughly understand. The deeper and the wider our knowledge of our brethren and their needs, the more we can learn about the ideas, feelings, drift of thought, religious and intellectual development, and even errors, of a people, the fairer shall we be in our judgment of their character, in our estimate of their capacities, in our toleration of their eccentricities, and in our appreciation of what is excellent in their customs, literature, and religious philosophies. It is no question of

[1] Tāntrism or Sāktism is Hindūism arrived at its worst stage of medieval development. Vishnu, Siva, and Sākti worship, that is, the worship of the two male gods presiding over creation, preservation, and disintegration, and the worship of the corresponding female counterparts, constitute the very staple of ordinary Hindūism.

conniving at what is false in the various creeds of Hindūs, Buddhists, Jains, Sikhs, Pārsis, and Muslims, but it is a question of understanding or misunderstanding them; and we can therefore consent to examine their faiths from their own standpoint, to study their sacred books in their own languages, to pay as much deference to the interpretations of their commentators as we expect to be accorded to our own: and, as we do this, we shall be less ready to judge them by our own conventional standards and respective schools; less ready to present to men who have grown up in a wholly different intellectual and religious atmosphere, a Christianity too often in the form of a thorny paradox, or to offer to souls that may be hungering, however unconsciously, for the Bread of Life, the shibboleths of a Babel of sects; and more prepared to adapt our statements and instructions to the comprehension and wants of less enlightened minds.[1]

In a word, we should seek to speak *into* them rather than *to* them. There is, as Robert Louis Stevenson has said, a vast amount of moral force reservoired in every race, that only waits to be expanded, changed, and fitted to new ideas and to new possibilities of advancement. There are aspirations in common between non-Christians and ourselves to which attention should be carefully directed; for God hath "made of one every nation of men;" the same human heart beats under the duskiest skin and in all religions; and, to do them good, we must first win their confidence and gain their love. It is not hard argument and polemical discussion that are needed; where logic fails, love—the key of the heart—succeeds. Next to the simple truth itself—not couched in an offensive or defensive form—kindness and catholic sympathy and long-suffering forbearance are the best weapons; a heart filled with the pitying tenderness and hopeful charity of Christ.

The contradictions and absurdities we encounter must of course be controverted, and error and immorality exposed. An accurate estimate of a religion must be founded on its manifestations in the daily life of the masses, on the tone of mind and type of character it produces. And Hindūism, in many of its forms, is undoubtedly provoking; the routine and religion of the home and temple are often a succession of absurd, cruel, and debasing ceremonies; and the life

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[1] It were a caricature of Christ's religion—which is of greater value than all our missions,—to suppose that its true purpose will be fulfilled by the multiplication of churches like our own, or of converts to Christianity of a Western type.

of 'Young India' is a perpetual struggle between environment and better judgment, between the claims of custom and the calls of duty. Idolatry and all that it entails, caste and other practices, such as the nautch or dancing-girls attached to temples—'the handmaids of the gods'[1]—a system of consecrated profligacy; child-marriage, injured womanhood, and enforced widowhood are acknowledged evils; and we must so love the country and its people as to do our utmost to create a sound and healthy opinion, undeterred by frown and censure. The Gospel, though a message of peace, necessarily brings with it a sword. There may be a danger, however, of meddling too much with minuter social matters; of giving the impression that Christianity interferes with national habits and ancient usages, with meats and drinks and fashions, instead of simply demanding the surrender of evil principles and a faith that works by love. In all such differences, at any rate, the less controversial and the more spiritual, experimental, and sympathetic we are, the better it will be: and he who reverently considers the way in which various races have worshipped God, and, while loathing the degrading rite, yet loves the misguided devotee, will increase his power to lead on his fellow men to greater light; for the measure of a man's love is the measure of his power.

"It is unworthy a religious man," says Carlyle, "to view an irreligious one either with alarm or aversion, or with any other feeling than regret and hope and brotherly commiseration." Much less should we look askance on *religious* men, Hindūs and Buddhists, whom we may teach out of their own scriptures, as Paul taught the men of Athens, and declare, "What ye worship in ignorance, this set we forth unto you." The day is surely past when the discovered excellences of religions that sway half the human race should form a stumbling-block to missionary endeavour; when it should be held that the peculiar glory of Christianity consists in its being accidental, unlike everything else, and not part of "the essential stuff of humanity." We are no longer greatly exercised by the resemblances between much of the moral teaching of Christ and 'other Masters'; for truth is a unity, and we can so apply its test as to discover in the religious compounds the pure ingredients that are worth preserving, and that can be so separated as to be traced to the great source from which they have been derived. Our own scriptures, instead of being taken out of their context,

[1] They have been termed "*the dynamite of the moral integrity of the Indian empire.*"

and placed in sharp antagonism to other sacred literature, are now seen to possess an affinity and relationship to pre-Christian faiths; since Hellenic and Hindū poets, as well as Hebrew prophets, have been subjects of a divine inspiration, if on a different plane. There has been a divine preparation for the Gospel in Gentile as in Jewish history; God has spoken, "in divers manners," to non-Hebrew races also; and those religious truths that have been venerated for ages as the felt facts of man's religious consciousness, we claim for the spiritual Christ who was immanent as grace and truth in human thought prior to the Incarnation, the light of every saint and seer who has relieved the darkness of the pagan world.[1]

Religions illuminate one another: and though it may be true that other Sastras yield the student of the New Testament little spiritual aliment for his own soul, yet Christianity cannot be fully appreciated unless viewed in relation to other historic faiths; and the study of Comparative Religion, which should be pursued by all intending missionaries, and which demonstrates, not only that man was made for religion, but what religion he was made for, is the most promising and fruitful for the future of the world. Discovering, as it does, points of contact and elements of truth in systems outside our own; that no religion lies in utter isolation from the rest, but that each has had a *raison d'être*, a place to fill, and a work to do, in the great evolutionary scheme; it has led to the cultivation of a broader and more generous spirit towards those ancient faiths, which have endured precisely according to the amount of truth they have contained, to the fitness of their doctrine for the special circumstances of race and culture, and to the degree in which they have witnessed to Him who is the "Heir of all the ages," the Fulfiller of "the unconscious prophecies of heathendom." In the light of a Providential guidance, these religious societies that have advanced through centuries of growth, and written the pathetic story of their human interests and endeavours, their aspirations and their miseries, in their temples, laws, and homes, are destined for a diviner purpose than to be swept away as vestiges of evil, with no message to be delivered to the modern world. For, rightly conceiving

[1] Like the Scandinavian idea of Balder the Beautiful, so the Hindū thought of the Sat-Guru or Saguna Mūrtti, the Buddhist thought of Sakya Muni and the Grand Llama of Thibet—"the true high priest of the universe"—together with the theophanies claimed by Hindūs as well as Hebrews, point to the wide diffusion of the Christ idea.

the depth and height and exceeding breadth of Christ's religion, we behold it assimilating and adapting to the uses of modern society all that was valuable in the ancient civilisations; drawing into its pure and onward current all that was best in the fields of virtue and of truth; finding expression for all the various aspirations that are separately emphasised by the old religions; gathering up, explaining, and consummating the lessons of all previous revelations; while, at the same time, fully and for ever proving the incompleteness or the falsity of the views that have kept humanity from God.

For the best and brightest products of the Hindū spirit are confessedly partial and one-sided, faint approximations to the sum and circle of Christian theism, fragmentary truths that lose their power over the mind and life because they lack the support of other kindred verities, and cannot be welded together in one definite body of belief. It is not the same thing to see precious stones scattered in different quarries, and to see them combined in a beautiful mosaic. The Hindū writings are the product of one national genius, but there is no orderly development, no progressive manifestation of truth; they lead up to no commanding eminence from which all becomes clear. They constitute an anthology, not one organic whole: whereas, in the historical Christ, the idea and the fact are for ever wedded; the substance of all ancient shadows is revealed.

This, then, is the problem of our time, How to bring a living Christianity, interpreted in the light of the instructed modern consciousness, into fruitful contact with the best convictions of non-Christian men: for, wherever missionaries go, they find that God has been before them; they do not bring Christ and humanity together for the first time, but have an ally in the heart of every one; and their own faith is confirmed by perceiving tokens of God's perpetual presence, by discovering that the scope of His purpose is ampler than they dreamed. And by thus realising the noble idea of the Parliament of Religions, that *a brotherly element of unity underlies all diversities of creed*; by appealing to what is abidingly *human* in man's needs and capacities; by vindicating the truths that our co-religionists confess, and by imparting to them those that they want, we shall adopt the course of the first preachers of the Gospel, and bring soul into touch with soul.

The old religions being thus representative of certain *ideas* that belong to human nature, a faith professing to be absolute and *ultimate* must be able to unite these ideas and justify their exist-

ence; it must conquer not by overthrowing, but by incorporating, or rather reconciling and fulfilling. "The angles of opposing faiths are rubbed off when they stand in the Christian temple." It has been said by a thoughtful writer, that "if Christianity had not appeared, the old religions would have been supremely uninteresting." They can only be properly understood when viewed in relation to Christianity, which has put new interest into them by letting in light upon them and showing them to be living, and that, in its many-sidedness, it has a side for each of them.

II.

Let us glance now, in the briefest manner, at *some of the fundamental ideas and aspects of Brāhmanical Hindūism* that may be regarded as a preparation for the Gospel, and links by which a Christian advocate may connect the religion of the Incarnation and the Cross with the higher phases of religious thought and life in India. It should be borne in mind, however, throughout, that this relation between Hindūism and Christianity is ancient rather than modern, that these 'foreshadowings' of the Gospel are unsuspected by the masses of the people; and, further, that the points of similarity between the two faiths are sometimes apparent rather than real; and that the whole inquiry becomes clear only as we realise that Hindūism has been a keen and pathetic *search* after a salvation to be wrought by man, rather than a restful *satisfaction* in a redemption designed and offered by God.

1. The underlying element of all religions, without which there can be no spiritual worship, is the belief that the human worshipper is somehow made in the likeness of the Divine. And the central thought of India, which binds together all its conflicting elements, is the revelation of life, *the progress of the pilgrim soul*, through all finite existences to reunion with the Infinite. From the opening, youthful hopefulness and self-sufficiency depicted in the songs of the Rig-veda, where the spirit is bright and joyous, and homage is given to the forms and powers of Nature—the mirror of man's own life and freedom—on through the dreary stage, where "the weary weight of this unintelligible world" presses upon the mind, and the soul wakes from the illusive dream of childhood, to experience a bitter disappointment, to realise that the search for individual happiness, in the finite or phenomenal, is a futile one, to find that the world is a vain shadow, an empty show, the reverence of the Indian has not been for the material form, but for *pure spirit*—for his own conscious soul; whose essential unity

with the Divine is an axiomatic truth ; and whose power to abide in the midst of all changes is the test of its everlasting being—the proof of its immortality.[1] The entire process of India's philosophising, like that of the Eleatic thinkers of Greece, has been introspective; and it was from the Brāhman reflecting on his own soul or consciousness (*jivātman*), as representing a unity in the midst of all the diversity of the universe, that he gained, first of all in the Upanishads, the pantheistic notion of a life that should include all other lives—a Supreme Soul (*paramātman*) ; a creed whose intellectual subtilty has dominated Indian thought from the ninth century B.C. to the present time.[2]

This, indeed, is the philosophy of polytheism and idolatry. The Supreme Spirit, though never itself directly worshipped except by turning the thought abstractedly in—for 'It' is in all things—and having no temple in the whole of India, is yet the real object of all offerings and religious services, whoever may be the particular god or even *fetich* worshipped ; a conception that leads Brāhmans, by their all-pervading symbolism, to affirm that though they appear polytheists they are in reality monotheists—the belief growing out of the underlying unity that pervades the pantheon.[3]

The ideal, then, before which the Indian gnostic bows, is the spirit of man. The soul retires within itself, in a state of ecstatic reverie, the highest form of which is called *Yoga*[4], and meditates

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[1] The following fine testimony is borne to the soul by the *Bhagavad-gītā* :—" The soul neither killeth nor is killed; you cannot say of it, It hath been, It is about to be, or It is to be hereafter. It is a thing without birth. It is ancient, constant, and eternal As a man throweth away old garments and putteth on new, so the soul, having quitted its old mortal frames, entereth into others which are new. It is indivisible, inconsumable, incorruptible; it is universal permanent, immovable." (Compare 2 Cor. v. 1 4.) It needs to be pointed out, however, that the same term is often used in widely different connotations in Hindūism and in Christianity. The '*ātman*' of the Hindū pantheist is an altogether different idea from the 'soul' of the Christian.

[2] This is the *Advaita* system of non-dualism—akin to Gnosticism. The other two schools, which have a large following in the South of India, are the *Dvaita*, which holds the distinction between the Supreme and created existences; and the *Visishta Advaita*, a position between the two.

[3] Pantheism and Polytheism are in principle the same. They are but a higher and a lower form of one and the same view of the world. Pantheism is the refined, Polytheism the vulgar mode of deifying Nature. Pantheism, whether Hindū or Greek, seeks after unity amid the individual phenomena ; Polytheism stops short at the phenomena, and personifies them.

[4] A branch of the Sānkhya system of philosophy, bearing some resemblance to that of Zeno. It signifies the act of concentrating the mind in abstract meditation,

on the secret of its own nature; and having made the discovery, which comes sooner or later to all, that the world, instead of being an Elysium, is an *illusion*, a vexation of spirit, the speculative problem of Indian philosophy and the actual struggle of the religious man, have been how to break the dream, get rid of the impostures of sense and time, emancipate the self from the bondage of the fleeting world, and attain the one reality—the Invisible, the Divine.[1] *This can only be achieved by becoming detached from* material things, by ceasing to *love* the world, by the mortification of desire. And though this "love of the world" may have little in common with the idea of the Apostle John, yet have we not here an affinity with the affirmation of Christianity, that "the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18); that "the world passeth away, and the lust thereof" (1 John, ii. 17); though the Christian completion of that verse—"but he that *doeth the will* of God abideth for ever"—marks the fundamental defect of pantheistic India, and its striking contrast to the Gospel?

For the God of Hindūism is a pure *Intelligence*, a Thinker; not a Sovereign Will, as in Islām, nor the Lord of Light and Right, as in Pārsiism, still less having any Paternal or Providential character. Nothing is created by His power, but all is evolved by emanation from the one eternal Entitylike sparks from fire. No *commands* come from such a being, but all things flow from him, as light from the sun, or thoughts from a musing man.[2] Hence, while between God and the worshipper there is the most direct affinity, which may

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in gaining power over nature by the occult influence of the will, in order to attain union with the Supreme; and all Hindū devotees and ascetics, especially the worshippers of the austere god Siva, are called Yogis. The votaries of modern spiritualism, clairvoyance, and animal magnetism, will find most of their theories far outdone by the notions of the Yoga system, in vogue in India *over 2,000 years* ago.

[1] Accordingly, India has had no history, no historical sequences; the order of thought in a *merely ideal world* is purely subjective: hence historical evidence rarely impresses the Hindū mind. Nor is this negative relation to the world favourable to morality. It leads one not to act. Every work, whether virtuous or vicious, is but a gesture in a dream. The virtuous act can do no good, the vicious no harm.

[2] If a single, universal principle of life, manifested in nature and *man*, is *grasped*, then a pantheistic principle as to God, and a theory of transmigration as to man will emerge. If, on the other hand, the idea of a Supreme will and authority is grasped, then the result will be a personal God *and a personal* continuance of man. The basis of the first is metaphysical; of the second, moral.

become identity, there exists no bond of sympathy, no active and intelligent co-operation : and no quickening power being exercised on the human will, and in the formation of character, the fatal and fatalistic weakness of Hindū life appears, which renders the Gospel appeal so often powerless ; the lost sense of practical moral distinctions, of the requirements of conscience, of any necessary connection between thought and action, convictions and conduct, of Divine authority over the soul, of personal responsibility, of the *duty* of the soul to love and honour God, and to love one's neighbour as oneself. The essential defect of Eastern teaching, and the marked difference between it and the spirit of the West, thus manifest themselves ; the concentration of the individual on *self* rather than on other beings, the absence of the social passion,[1] the little insistence on the idea of Love. " Herein is love "—the motive principle of both God and man—is the true *differentia* of the religion of Christ. The Hindū characteristic, on the other hand, common to both the Divine and the human soul, is intelligence, not morality or social affection and activity ; and so the ' way of knowledge ', as the first pursuit, and the highest means of emancipation, is the leading article in the Hindū philosophic creed. This intelligence is further preserved in a *hereditary caste*, whose discipline is to prevent it from being debased by contact with lower natures.

2. Here, however, we have the imperfect apprehension of another Christian truth. The supreme effort of the contemplative Brāhman has been to rise into closest communion and actual identity with Divinity, by means of self-abandonment, as exemplified in the abstracted Yogi and self-tortured ascetic, and even in the wife who gave herself to death on her husband's funeral pile. But " the *natural* man receiveth not the things of the spirit of God " (1 Cor. ii. 14) ; and the conviction common to the Vedic Brāhman and the Buddhist, though taking different forms, was that he who has the inward eye most opened must be the greatest man ;[2] while he in whom it is quenched must be the lowest and most miserable. The majority of men still cling to the shadows, though conscious of their emptiness ; they are destitute of the spiritual faculty that

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[1] *Positivism* does not find a congenial home in India. Agnosticism is much more akin to the Hindū mind.

[2] The most sacred of all Vedic texts (*Rig-Veda*, III. 62. 10.) is the celebrated Gāyatri still used by every devout Brāhman throughout India. It is a brief adoration, under the type of the visible Sun, of that Divine light which it was felt could alone illumine the intellect.

belongs only to the 'twice-born' man.[1] This separation of the twice born (πνευματικὸς), from the merely animal man (σαρκικὸς), is a fundamental *idea* of Brāhmanism ; however much the Brāhman caste may have failed to realise the idea. There are men whose tendency is to become brutish ; and men who have the capacity of fellowship with the Divine—a capacity to be sought for, not in the Brāhman caste, but rather among those *saniyasis*[2] who wholly discard caste. We cannot extirpate this idea, embedded as it is in the caste system, which was, at bottom, originally regulated by relative degrees of superiority to the things of time—that 'the seer' is the head—until we justify and purify it, and show that some eternal truth—that of spiritual regeneration—lies in the distinction ; but that, instead of being within the reach of only the elect few, it *excludes* no human being.[3]

3. Again, the dismal fate that attends the great democracy of souls in the weird mazes of *transmigration*—a dogma not confined to India, and, like caste, post-vedic—affirms the survival and continued progress of the soul, and the retributive power of action (*karma*): that an account must be rendered of the things done in the body ; that there is a clinging attraction (*upadāna*) between body and soul ; that the deeds of the body determine the home of the spirit, and that the soul, still clinging at death to the things of sense, must return to the world of sense. This belief, which is the foundation of all Hindū metaphysics, and is based on the old world notion of the Book of Job, that the present state is one of retribution, and that *all* suffering is the consequence of sin, witnesses to the sense of demerit and to the necessity of purgatorial suffering, each soul having to bear the inevitable penalty of its own sin : the great object of research in every system, Brāhmanical and Buddhistic, being the 'liberation of the soul' (*moksha*) from the sinful burdens and bondage of the flesh, from the groanings of the earthly tabernacle—an aspiration, which, as we have seen, is strictly

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[1] The investiture of the sacred or 'sacrificial thread' (*upanayana*), a ceremony of great importance to all Brāhmans, corresponds to the sacramentarian view of baptism, and is supposed to confer on the recipient a second spiritual birth. There is, however, nothing in common between the 'twice-born Hindū' and the 'Christian born again' except similarity of name.

[2] Religious medicants who have given up the world. (*Parama-haṇsa.*)

[3] The Brāhmanical attempt to lose oneself in God by means of abstraction and asceticism and flight from the world, being found] impracticable for the many, an escape was sought in Buddhism, which aspired to be the religion, not of the transcedental few, but of the people.

Biblical (2 Cor. v. 2), and a deliverance that can be found only in Christianity.

4. Returning *now to the* Supreme Spirit, which we saw was never worshipped save in the inner sanctuary, we have to note the conviction (1) that the Absolute cannot live in mere self-contemplation and eternal quietude, but must have, through the illusive workings of desire (*māyā*), and in the process of self-evolution, some *object* (suggestive of the Logos idea) in which It sees its image reflected, and becomes personified. This thought is expressed with much beauty in one of the early Vedas, and expands itself, in the idea of a Brahmā (masc.)—the Creator—as well as of an impersonal Brahma (neut.)—the Universal Spirit—through the wild extravagances of the whole Hindū mythology, and in the later notion of goddesses dwelling beside the gods.

(2) Further, the act of creation involving preservation and dissolution, the god Brahmā is associated with the gracious Vishnu, the preserver, and with the sterner Siva, the dissolver and reproducer —for, according to another fundamental Hindū conception, all death leads to new life, *all destruction to reproduction* ; and we have the development of the *tri-mūrti* or 'triple manifestation'[1], which had indeed been adumbrated in the Veda,[2] and rudely resembles—nominally rather than in reality—the Christian Trinity.

(3) Another step still, and we see the Great Spirit viewed as a Being who condescends to man's mean affairs, and, in the *avatāras* or 'incarnations' of Vishnu (the second person of the triad), places Itself—or a portion of its essence—in the closest connection with all created beings.[3] These anthropomorphic ideas, common to all religions ; these legendary descents of the gods, in human form, in times of great emergency, to end the struggle between order and disorder, good and evil, by gaining the victory for the good, may be easily scoffed at as seen unfolded in all the

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[1] The sacred monosyllable OM, composed of the three letters AUM, expresses the triad. The triangle is a Hindū symbol of the triune co-equality.

[2] A triad of principal gods, Agni, Indra, and Sūrya, is recognised.

[3] This is most formally expressed in the Krishna legend. The difference between Christ and Vishnu lies, not in their incarnation, but in their nature ; the one image being noble, the other mean ; the one ideal is rich, the other empty. The last incarnation of Vishnu is still future. At the close of the present *Kali-yuga*, or fourth age of the world—the age of universal degeneracy—a fresh deliverer, "seated on a white horse and armed with a destructive scythe," is to appear, who will re-establish righteousness upon the earth, and introduce the *Krita* age or, age of purity (the Millennium). "We look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter, iii. 13.)

gross crudities and often obscene drapery of Hindū romance; but they express, nevertheless, not a mere fancy, but a real longing of human nature, a stern demand of the popular conscience; they utter a deep heart-cry of the people for a religion of faith in a personal God—a God sympathising with humanity. It is these conceptions of a God incarnate that have moulded Hindū character, and won the reverential love of Indian hearts. And unless they can be shown to be consistent with the Brāhmanic idea of Divine perfection, unless emotion can be made to tally with logic, it is difficult to see how the race can be raised above its present degradation. But, in this Hindū hope of restoràtion, the fabulous foreshadows the real; the legendary deliverer prefigures the historical Deliverer to come; and faith in the former is a preparation for faith in the latter. Superstition is but the flickering shadow cast by a real light; an unregulated faith in what human nature feels to be a reality.

Idolatry itself, foolish and degrading as it is, seeks to realise to the senses what otherwise is only an idea: it witnesses, as all great errors do, to a great truth; and it is only by distinctly recognising and liberating the truth that underlies the error, and of which the error is the counterpart, that the error can be successfully combated and slain. Every error will live as long, and only as long, as its share of truth remains unrecognised. Adapting words that Archdeacon Hare wrote of Dr. Arnold, "we must be iconoclasts, at once zealous and fearless in demolishing the reigning idols, and, at the same time, animated with a reverent love for the *ideas* that the idols carnalise and stifle." Idolatry is a strong human protest against pantheism, which denies the personality of God, and atheism, which denies God altogether; it testifies to the natural craving of the heart to have before it some manifestation of the Unseen—to behold a humanised God. It is not, at bottom, an effort to get away from God, but to bring God near. Thought and character demand embodiment; and only a religion that offers a visible and Divine object for adoring reverence, that presents God to us realised in human history, can save a people from superstition and idolatry. These feel after God, while Christ reveals Him. Christ justifies the longing, and fulfils the idea.

5. Once more. The idea of the *need of sacrificial acts*, 'the first and primary rites', eucharistic,[1] sacramental,[2] and propitiatory,

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[1] The food offered to the gods and eaten by the priests is called *prasada* (ἐυχαριστία).

[2] The religious duty of ablutions, the mystical efficacy of water, and bathing in

bearing the closest parallelism to the provisions of the Mosaic economy, and prompted by a sense of personal unworthiness, guilt, and misery—that life is to be forfeited to the Divine Proprietor—is ingrained in the whole system of Vedic Hindūism.[1] A sense of original corruption has been felt by all classes of Hindūs, as indicated in the prayer :—

"I am sinful, I commit sin, my nature is sinful; Save me, O thou lotus-eyed Hari, the remover of sin."

The first man, after the deluge, whom the Hindūs called Manu, and the Hebrews, Noah, offered a burnt-offering. No literature, not even the Jewish, contains so many words relating to sacrifice as Sanskrit. The land has been saturated with blood.

The secret of this great importance attached to sacrifice is to be found in the *remarkable fact that the authorship of the institution* is attributed to 'Creation's Lord' himself, and its date is reckoned as coeval with the creation. The idea exists in the three chief Vedas and in the Brāhmanas and Upanishads, that *Prajāpati*, "the Lord and supporter of his creatures"—the *Purusha* (primeval Male)—begotten before the world, becoming half immortal and half mortal in a body fit for sacrifice, offered himself for the *devas* (emancipated mortals) and for the benefit of the world; thereby making all subsequent sacrifice a reflection or figure of himself.[2] The ideal of the Vedic *Prajāpati*, mortal and yet divine, himself both priest and victim, who by death overcame death, has long since been lost in India. Among the many gods of the Hindū pantheon, none has ever come forward to claim the vacant throne once reverenced by Indian *rishis*. No other than the Jesus of the

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sacred rivers, are well-known characteristics of Hindūism ; though, side by side, we meet with the higher thought, that "*outward* purity is produced by water ; *inward* by the manifestation of the *truth*." (*Tamil Kúral.*)

[1] Chiefly during the Brāhmana period. Sacrifice is held in the Vedas to be "the good ferrying boat or raft by which we may escape from sin." "Do thou lead us safe through all sins by the way of sacrifice." "O thou animal limb, now being consigned to the fire, thou art the annulment of all sin." "Sacrifice gains heaven." The gods are merely mortals till they extort immortality from the Supreme Being by sacrifices and austerities. The abolition of animal sacrifices and of vicarious suffering was brought about by the revolution effected by Buddhism and the pantheistic Brāhman philosophers ; the transmigration of souls taking their place, which taught that each man must himself suffer for his own sin ; the philosophers holding that the proper acrifice aims at self-abnegation and dedication of the individual soul to the Spirit of the universe.

[2] The *Asva-medha* or 'horse-sacrifice', was the chief of all sacrifices, and, whenever it was solemnised, it became an offering of the divine *Purusha*.

Gospels—"the Lamb slain from the foundation of the world"—has ever appeared to fulfil this primitive idea of redemption by the efficacy of *sacrifice*; and when this Christian truth is preached, it ought not to sound strange to Indian ears. An eminent Hindū preacher has said that no one can be a true Hindū without being a true Christian.

But one of the saddest and most disastrous facts of the India of to-day is that modern Brāhmanism, like modern Pārsiism, is fast losing its old ideas, relaxing its hold on the more spiritual portions, the distinctive tenets, of the ancient faith. Indeed, Vedic Hindūism is practically dead; and Brāhmanism, in the true sense of the word, has little religious significance; though the system has so penetrated Hindūism that the present faith of the people cannot be understood if the underlying influence of Brāhmanism is overlooked; since it still furnishes the *ideals* of what is dimly apprehended, but really held by all Hindūs in the present day. It is true, also, that the affinities it once had with Christianity are of interest, mainly, to students of the past, having very little to do with present-day Hindūism; while the few who do recognise such affinities have often first learned them from European scholars. Happily, however, a reaction has set in, mainly through the exertions of these scholars and of the Arya Samāj[1]; and the more thoughtful minds are earnestly seeking to recover from their sacred books some of the buried treasures of the past.

6. For the idea of a *Divine Revelation*—a 'Word of God'—communicated directly to inspired sages or *rishis*, according to a theory of inspiration higher than that of any other religion in the world, is perfectly familiar to Hindūs, and is, indeed, universally entertained.[2] Yet the conclusion reached is this: that a careful comparison of religions brings out this striking contrast between the Bible and all other scriptures: it establishes its *satisfying* character in distinction from the *seeking* spirit of other faiths. The Bible shows God in quest of man, rather than man in quest of God. It meets the questions raised

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[1] Founded in North India by Pandit Dayānanda Sarasvati. The revelations of God in the Vedas and in Nature are the basis of the Arya faith, which is the outcome of the solvent action of Christian influence and Western science upon modern Hindūism. But one cannot overlook the conspicuous faults of the founder and his followers; their arbitrary treatment of the Vedas; their incorrect ideas of Western sciences and arts; their controversial nature and brow-beating methods of debate; and their bitter hostility to organised Christianity.

[2] The greatest atoning efficacy has been attached to a repetition of the Veda, and profound respect paid to the religious teacher (*guru*).

in the philosophies of the East, and supplies their only true *solution*. It satisfies the spiritual hunger and thirst to which other religious ideas only give expression: so that India, while retaining her mysticism and mystic passion and subtle thought, her desire to be liberated from the past and present by entrance into a life that shall dispel their shadows, would surely find its enlightening revelation to be in complete accord with the best sentiments of her best minds—the true realisation of the visions of her seers, the real fulfilment of the longings of her sages.

The Vedas present "a shifting play of lights and shadows; sometimes the light seems to grow brighter, but the day never comes." For, on examining them, we note a remarkable fact. While they show that the spiritual needs and aspirations of humanity are the same—the same travail of the soul as it bears the burdens of existence—and contain many beautiful *prayers* for mercy and help, we fail to find a single text that purports to be a Divine *answer* to prayer, an explicit *promise* of Divine forgiveness, an expression of experienced peace and delight in God, as the result of assured pardon and reconciliation. There is no *realisation of ideas*. The Bible alone is the *Book of Divine Promise*—the revelation of the "exceeding riches of God's grace"—shining with increasing brightness till the dawn of perfect day. And for this reason it is unique, not so much in its ideas, as in its *vitality*; a living and regulating force, embodied in a personal, historic Christ, and charged with unfailing inspiration.

T. E. SLATER.

KAMALA: A STORY OF HINDU LIFE.

CHAPTER XII.

KAMALA was more than a month at her father's house when Ganesh came to take her back. Somehow she did not now think of him as she did when she was at her father-in-law's house. The feeling that her happiness was in danger and that he might do something to ruin it had vanished. She had been in a disquieting atmosphere before. She had seen the wreck of the happiness of many young girls around her, and she trembled lest a similar fate should overtake herself. But now once again in the quiet security of her father's house and amid the old, peaceful, never-changing scenes her mind had become calm and placid. The cares and

worries of the city life were left far behind. She was not even anxious for herself at this time. She seemed suddenly to have been lifted above the world. So when Ganesh came to see her, she met him calmly, almost indifferently, and when he expressed his wish that she should go to her mother-in-law, she acceded to his proposal and was willing to be taken away. She had had time to judge of his real character, for once the feverish anxiety about him passed away, she saw him with other eyes and became conscious of his weaknesses and failings. She had heard of the relationship in which Ramchander stood to her father, and she reflected with pleased satisfaction that that was perhaps the reason why she experienced a strange disturbing influence when in his presence and why those eyes of his had such power over her. It must have been the kindred tie, the blood relationship between her and him. Perhaps he was like her father and when later on she heard how he had nursed her father and cared for him she felt grateful to him. The incident at Dudhasthal, too, which had seemed so puzzling now became clear to her. Ramchander's kind thoughtfulness had prevented her foolish conduct from being criticized when her father was not near, and she was thankful to him. Once, but only once, a wish intruded itself in the deepest and most sacred chamber of her heart—a wish which made her blush at her boldness and cover her bosom with her hands as if to hide it from herself. Would, she said to herself, that Ganesh had been more like Ramchander. Such a wish, though natural it may seem, was shocking in the extreme to a Hindu girl, who must never allow herself to compare her husband with anybody else.

Kamala tried to feel joyful and happy in Ganesh's presence, but in vain. Her father was better and did not need her, but she could not understand his restlessness at times. "Has he not told me all his story; then why is he anxious?" thought the girl. Once or twice, before Ganesh came, the *saniyasi* took Kamala aside and said: "Kamala, if I were to die what would you do? Are you sure you are happy and that you do not need anything? You are not like your mother in this respect, and I cannot understand you. There must be true love between you and your husband and all will be well. You love your father too much, and I am afraid you are content to stay with me. I have not seen much of Ganeshpunt and I feel anxious."

"No, father, you are not to be troubled," said Kamala. "He is very kind to me, quite different from the husbands of the other

girls, who often congratulate me on possessing such a good husband. I was once restless and anxious, but I don't know why, now I am not. He will be coming soon to see me."

It was a relief to the old man when Ganesh came, and he did not raise any objection to Kamala's going away at all. Ganesh had returned to his work at Rampur, but he came purposely to take her and leave her at Sivagunga with his mother. Kamala and her father took a long parting, and Ganesh felt very sorry for the poor girl, as he stood outside waiting for her. The mother-in-law met them at the foot of the hill; and Ganesh went his way to Rampur.

As Kamala and her mother-in-law neared their house, Bhagirathi was seen peeping over the wall in front of her own house. Kamala had a bundle at her waist, and her mother-in-law was far in front of her. Messages passed rapidly from Bhagirathi to the houses near, and before Kamala turned the corner of the street several heads peeped over walls and hedges and women clad in wet garments and with vessels full of water purposely stopped in front of their houses. "Welcome! Welcome! Kamala," were the first words uttered by Bhagirathi. "How are you?" "Where do you come from?" "Where are you going?"—were questions asked on all sides by ill-clad, shaven widows and by married women. Harni came running, but Rukhma, the usually happy Rukhma, looked strangely sad and thin. At her appearance, too, a sudden hush fell on the company. Kamala glanced at each inquiringly and at Rukhma in particular. Her sad, downcast eyes sent a thrill of fear through Kamala.

"What is it?" Kamala said, with questioning eyes, "what has happened? Tell me."

"Nothing, Nothing," said the elder women; as they abruptly turned to pass on to their homes. The smiles of welcome vanished and a dread fear seemed to fill their eyes as they whispered ominously to one another.

"He is better," said Rukhma with quivering lips. "We had the *vythia* (doctor) last night," and then, unable to restrain herself, she threw her head on Kamala's neck and wailed.

"Hush, child! you must not cry," said two or three near her. "You know she will get angry, the revengeful *Mari*, the deity of cholera. Don't you know, no sound is uttered, no cry is heard, for those that she takes away? And it is bad to cry before anything happens. It is an ill omen."

Kamala was bewildered, and she turned for an explanation to Bhagirathi, who had now come out. "Hush! Hush!" said

Bhagirathi, "Don't be frightened. It is not good to tell a new comer at once, but *Mari Aiye*, has visited our town, and Rukhma's husband has been ill and two are laid up in our own house, the servant boy and the old cook, and we know not whose turn may come next. She cares for no one—she, the 'sacrifice demander' from *Yama* himself."

"Oh, how dreadful," said Kamala, trembling, and pressing Rukhma to herself.

Just then the front door of Kamala's house opened, and her mother-in-law was seen to look up and down the street. At the sight of the old dame the girls covered their heads more closely and dispersed, whispering, "We will see you again. There is so much to tell. Go now, Kamala, and be careful." The married women with their twisted bundles of washed clothes went to their houses, which they entered through the front door, whilst the widows entered by the backyard.

That night vague feelings passed over Kamala, and an awe and dread indescribable filled her mind. She had no sleep but lay morbidly wakeful, noting every sound and movement in the next house, which was Rukhma's. Her intense pity and sympathy for her friend made her feel as if she herself was passing through the same dread experiences. It was an agonising time, and in the stillness of night sounds fell on her ears with an ominous meaning. The moon paled and waned, the night wind rushed and roared, the owls hooted, their long mournful sounds seemingly prolonged over the dark rolling river, and the deep shadows of the trees at the back of her house appeared to her mind as if peopled by ghosts this night. And when the clouds hid the moon completely she paced her room uneasily. Then sounds of hurried steps in the next house attracted her attention. "Where was Rukhma? What was she doing? O God, what does this mean for my friend, the happy, bright, laughing Rukhma?" And Kamala cried bitter tears and wailed out, she knew not why:—"Spare her, spare her, this great misery." There had been the sound of restless steps and then there was a hush and a groan and next a loud cry—an agonising shriek that made her stand and shiver. It was the last rallying of the sinking powers, the last painful utterance of the departing spirit, which once heard is never forgotten. "Come near, near, near, I am alone," was shrieked out, and the wail quivered through the air, and then there was a hush. Then came smothered sobbings, and Kamala felt as if she were looking

on the weeping Rukhma and longed to put her arms round her friend's neck and shield her from her sorrow. But ah! How could she comfort the breaking heart? And then came the last cry of the dying man before the soul made its entry into the other world; and Kamala fancied that she could hear the spirit crying even there! "Come near! Come near! I am alone. I am alone." The hush did not last long this time. There was a loud screech of the owls in the dark groves. A dog howled and then suddenly barked a short, sharp bark as if he saw somebody coming through the unseen air. Kamala threw her cloth round her head and hid her face. She knew what that meant. Dogs saw spirits. Dread *Yama's* servants were surely approaching. But what means this unaccountable silence in the house? O God, are they sleeping? Do they not know who are coming? Cannot the dread messangers of *Yama* be avoided? Can they not shut the doors against them? She felt she could see the dark shadows with the waving noose in their hands coming nearer and nearer towards the house. Was the sound of steps real? And then was heard a sharp bark, a great flutter in the trees yonder, followed by a great many barks and a rush of the dogs to the river banks. "Gone! Gone!" she said, "The soul is caught and taken away." Dark masses of cloud floated overhead and through them could be seen at times a weird pale moon. There were sudden shiverings and rustlings among the trees, with silences between. Then there was a stir in the house. A great wild wail that seemed to cleave the sky and then again a sudden hush, for the voice of a man in a strained unnatural tone was heard to say: "Cry not. Remove the body lest greater evils come." It was the voice of the young man's father and showed that his heart was breaking. Kamala covered her head and cried. The worst that she feared had come on Rukhma, and she longed for the dawn when she could fall on her friend's neck and cry, "Rukhma! Rukhma! What a lot is thine."

Kamala was not allowed to see her friend next day. The silence of superstitious fear seized all. Kamala imagined to herself what her friend had to bear; how her dearest relations would turn their faces from her and say: "Let her suffer, let her bear the sins of former generations, the unfortunate polluted one, who has been the cause of her husband's death. What sins she must have committed, how many hearts she must have broken!" And Rukhma, she knew how Rukhma would bear it all. How she would hide her face and mourn and not a soul would go near her to sympathise

with her or say a kind word to her. Kamala became mad as it were with pain, thinking of all this. But the more she begged of her people to let her go the more they persisted in their refusal. And then came a time of trial and suffering which brought her firstborn infant into the world.

Kamala had to pass through days of great mental agony, and she often longed to be taken away to her husband's home. Her sister-in-law and her mother-in-law had become more bitter than ever, just when she needed their care and sympathy most; for now they openly told her in sharp cutting words that she was a burden to them and that her death would be welcome. "What a useless weight is left here," they would say. "She is fit for nothing—a drag not only on her husband but also on her people. How well Ganesh would have got on without her; but for the sake of the world one has to close one's mouth." And when Kamala's child was born they spoke of the infant as an additional load and burden on them. "Who needed a child just now, and that, too, a girl?" they said often. Poor Kamala hugged her new found treasure to her breast as if to shield it from all the harsh words and abuses that fell on its innocent head. Her superstitious mind trembled at the thought that their wicked words might blight the infant as curses were said to do. But when the bright eyes opened and the infant mouth smiled its unconscious angelic smile, she forgot all her troubles in the ecstasy of her new fond joy. "O God! Let me have this my treasure and I care not for anything they may say."

Two months passed and Ganesh came to Sivagunga. He was moved to see Kamala looking so wretched, but, strange to say, he looked on the child indifferently, and it smote Kamala to see that he found no pleasure in her babe. But all fathers are not expected to make much of their children, and she thought that it was the nature of men to be as he was. She was in ecstasies, too, at the prospect of going and living alone with her husband. Ah! what would she not do to make his life happy? She would watch his coming home and await his arrival with delicate morsels of cookery. The child would be brought out and she would gently endeavour to draw him closer to herself, and he would be sure to appreciate all that she did for him. Thus she imagined herself happy in the thought that he would be perfectly happy and his delight would be in herself and her child. On the eighth day after its birth the child was named, and at the special request of

Kamala was called Droupadi after her mother's aunt; for the story of her mother had taken a great hold on her mind and she had conceived a special fondness for the old lady, her mother's guardian, who was still living. There remained now only a single ceremony to be performed, and then Kamala was to go to her husband's home at Rampur.

KRUPA SATTHIANADHAN.

FRAGMENTS FROM AN UNPUBLISHED POEM:—I.

THE setting sun sank slowly in the west,
The village labourer from the threshing floor
Hied home full laden with the gathered corn,
When soon there came, as from a cage just freed
Two lovely doves intent to peck the grain
That scattered lay upon the vacant field.
Between these birds, by instinct closely linked,
Attachment fond had grown. It seemed, indeed,
That God for speech denied to them had given
Sense exquisite to know each other's ways.
Not all the speech of favoured man in truth
Could meaning make more clear or deeply felt
Than one soft motion of the slender frame,
One gentle murmur from the tiny throat.
The wife more bold, yet pausing oft to scan
Her lord, adventurous strayed with timid steps,
Unconscious all of aught to mar their joys.
Just then with steady poise on outstretched wing
A hungry falcon hovered over her,
Resolved with one fell swoop to seize his prey,
His talons bury in her tender flesh
Lift her away to some sequestered spot,
There drink her blood in leisure undisturbed,
And break her bones and her torn flesh devour.
At early morn upon that selfsame day
A huntsman sallied forth in search of food
And, wandering luckless all day long, at last
Did chance upon this bird. Behind a bush
He quickly crept, and straightway strung his bow.
A gladsome vision suddenly appeared,

He saw his wife and children in their home
Enjoy the dove's well spiced and roasted flesh.
But lo ! a gentle flutter of the leaves
By eagerness unconscious caused, to her
Revealed the huntsman take his deadly aim.
With head uplifted and with wings outstretched
She flight essayed, but saw the falcon near.
Thus scared and terror struck she lay resigned
To fall by deadly arrow pierced, and give
Her lifeless form to feed the hungry bird.
The keen-eyed huntsman saw that lifted head
And open wings meant flight and sure escape.
He therefore quickly aimed his arrow high,
Which flying pierced the falcon nearing down.
That selfsame moment when the arrow flew,
When all his thoughts were centred on the bird,
The huntsman pressed his foot upon a snake
That in the bush lay coiled. Writhing with pain
The snake poured deadly poison from its fangs.
The huntsman and the falcon both fell dead
Before the helpless dove : and foes that came
To work her woe had worked each other woe.
The loving pair together flew away
Their life of joy and freedom to renew.

T. Ramakrishna.

LITERARY NOTICES.

The Use and Abuse of Money. By W. Cunningham D.D., Vicar of Great St Mary's, and University Lecturer, Cambridge. London: John Murray.

The title of this book does not, perhaps, convey at once an adequate idea of the nature of its contents, but it is sufficient, at least, to warn the most casual reader that Dr. Cunningham's work is not a treatise on political economy on the ordinary lines. Belonging as it does to the series of University Extension Manuals edited by Professor Knight, it is meant to be a text-book, but it aims at being something more than the vehicle for conveying a certain amount of information. It is not an ordinary text-book of political economy meant to introduce the youthful mind to a new and somewhat unreal because abstract world, peopled

exclusively by 'economic men'; still less is it a crambook that quaintly seeks to extend the benefits of university education by endeavouring to enable students to pass examinations in subjects that they have not thoroughly studied. It is rather an attempt to help those who are already familiar with the elements of political economy to think on certain topics about which every one talks, and which are of very great importance in the political and social life of to-day.

The subject really discussed in this volume is 'Capital in its Relation to Social Progress', but Dr. Cunningham, as he wished to lay stress on the element of personal responsibility, has preferred to call his book by its less appropriate title : *The Use and Abuse of Money.* It is evident that nominally he covers only a portion of the subject with which most treatises on political economy deal, but, as capital is such an important factor in the modern industrial and social system, there are really but few matters on which he has not something to say. In fact the scope of this work is much wider than that of most books on economics, for, as the title also shows, the abuse of wealth is considered as well as the use of it, and ethical questions play almost as prominent a part as those that are usually regarded as strictly economic.

Dr. Cunningham is necessarily led by the nature of his subject to adopt a method different from that followed by most English economists. He does not, like Mill and others, start with certain assumptions and, working from these postulates, deduce certain truths of a general nature which are valid only so far as the hypotheses on which they are based are true. He is anxious to examine modern capital as it is, to name the personal elements that are concerned with it, to investigate the actual course of industrial affairs, and he therefore adopts the empirical method. Not that he despises the hypothetical method. Dr. Cunningham has too much wisdom to join those who in the reaction against the abstractions of Ricardo and other orthodox economists have nothing but scorn for the supporters of the hypothetical school. He fully recognises the value of their work and admits the value of hypotheses in economic as in every other science. Both methods are needed if the best results are to be obtained.

"The empirical enquirer," he says, "who would dispense with the assistance of hypotheses undertakes unnecessary drudgery in intricate paths in which he may easily lose his way. The economist who betrays any jealousy of the progress of empirical enquiry, as likely to do serious damage to the science, is self-condemned. After all, neither method of enquiry can be pursued entirely apart from the other; we cannot without empirical enquiry reach the facts of human nature and of the physical world which Mill assumes; and the tentative use of hypotheses is an ordinary instrument in any empirical investigation."

It is impossible to do more here than briefly sketch the lines of Dr.

Cunningham's investigation. His book is divided into three parts—Social Problems, Practical Questions, and Personal Duty. In the first part, after explaining the method he is to follow, he first points out how under certain conditions industry exists without capital, and then goes on to describe the capitalist era in England and Rome respectively. The importance of capital as a factor in contributing to material progress leads on to a discussion as to how far material progress is a good thing, and occasion is taken to point out that there is a danger that the capitalist may become morally indifferent as to the use made of his capital. The different modes of administering capital are next considered, and such questions as State interference, private enterprise, and socialism are discussed.

The titles of the chapters that form the second part—The Formation of Capital, The Investment of Capital, Capital in Action, The Replacement of Capital, The Direction of Capital—serve to show, though but faintly indeed, the nature of the Practical Questions connected with capital that Dr. Cunningham discusses. The historical illustrations he constantly introduces are full of interest, and are drawn from very various quarters. One of the most instructive sections is a contrast of the state of the labourers in England with that of the slaves in Rome during the capitalist era there, while the difference in different races of a desire to save so as to have a reserve fund is illustrated by a reference to the Parsees and the Hindus.

The difference in the scope as well as in the method of Dr. Cunningham's investigation is seen all through his book, but it becomes most manifest in the third part which deals with Personal Duty. Few modern economists give any grounds for the charge of preaching selfishness that is often brought against them. They claim merely to tell what will happen, a certain condition of things being granted, and do not profess to approve or disapprove of what actually takes place. Dr. Cunningham, however, is

> "eager not only to understand what tends to happen in society as it is, but also to see how far it is possible to hope that society may be kept from falling to a lower level in matters of right and wrong, and how individuals may be encouraged to struggle to live by a better standard than that which is current and which economic science assumes as normal."

He wishes men to realise more than they are inclined to do that there are responsibilities attaching to wealth, and in his concluding chapters he endeavours to impress upon his readers that there are duties in regard to the way in which capital is employed, and in regard to the return of capital, and that there is a right and wrong in the enjoyment of wealth. It is indeed necessary that these truths should be realised, and, at a time when social questions are beginning to be recognised as of paramount importance, it cannot be said that they are out of place in a book on economics. Some of the questions raised may seem to belong rather to books

on ethics or even casuistry, but Dr. Cunningham's treatment of them is always eminently sober, and he does not forget to point out that while a man is called upon to guide his own conduct by his own sense of duty, he is not justified in applying it directly to any one else. The discussions contained in these chapters could, indeed, hardly be included in an ordinary course of political economy, but they form a fitting conclusion to this most instructive and suggestive work.

Macmillan's Colonial Library.

Pietro Ghisleri. By F. Marion Crawford.

A NEW work from the facile pen of Mr. Crawford must always be welcomed with interest by the novel-reading public. The present volume sustains the novelist's reputation for imaginative power, though we cannot deem it the equal of such master works as *Marzio's Crucifix* and *The Witch of Prague.*

Pietro Ghisleri is one of the cycle of romances of modern Rome, which has become so familiar to Mr. Crawford's readers. We encounter again in its pages the ever welcome San Giacinto, that miracle of common sense and imperturbable resolution, the gay Zouave artist Gouache, and the noble family of the Montevarchi. We will not spoil the reader's pleasure by revealing anything of the plot. We can only say that it is of the most *fin-de-siècle* description, a murder being committed in accordance with an idea derived from the most recent investigations of medical science. The terrible doom that overtakes the murderess is most dramatically worked out, and is certain to arouse a thrill of horror.

The eponymous hero, Pietro, is not presented in a very pleasing light at first, but improves upon further acquaintance, and is certainly one of the most characteristic of the types of Roman society to which the author has introduced us. Lady Arden hardly arouses much interest. It is always a critical experiment for a novelist to depict his heroine as forgetting her early love and solacing her widowhood with a second marriage. Thackeray has attempted it, not altogether with success, and we do not think that Mr. Crawford has been any happier. Still, granting the situation, which in itself is of course of everyday frequency, the gradual change from aversion to love is skilfully revealed, and makes the inevitable wedding less of an anti-climax than would otherwise be the case.

Altogether the author has written with an insight into certain phases of modern life in the Rome of the new monarchy, which shews how familiar he is with the scenes among which his characters move.

A Mere Cypher. By Mary Angela Dickens.

APPARENTLY the main interest to the writer in this book consisted in the study of the character of the woman who is the 'mere cypher'

Despite this, the reader will not be troubled very much with any such psychological questions nor even with the moral points raised in the course of the events narrated. He will appreciate the reasons which led to the book being called in its serial form *A Modern Judith*. And if he be like the reviewer he will read on and on under the fascination of the plot itself. The tale is well told. There is no appearance of effort. And if some of the incidents are improbable, this is of the very essence of present-day fiction, despite the naturalist school. To one who wishes two or three hours' relief from press of work this book may be confidently recommended for its freshness, simplicity, and almost absorbing interest.

A Method of English for Secondary Schools. By James Gow, M.A., Litt.D. Part I. Grammar Chiefly. London: Macmillan and Co., 1892.

It is difficult to classify this little book. The author declares that it does not profess to be an English Grammar, but if not a grammar what is it? To call it 'A Method of English' does not carry us very far. The aim of the writer is, he says, "to make English respected, by showing how difficult a language it is, and teach through English, grammatical principles which will serve for any language." Practically it may be regarded as a companion to a grammar, calling attention to the more important features which are apt to be lost sight of in the multitudinous details now found necessary in every important grammar. Regarded as an aid, as a book by which the student may test his knowledge of English, it is a most useful little work. It contains numerous examples which may be worked with great advantage, and pupils in schools, and even more advanced students will profit by a careful use of the volume in private study. It is difficult to find a place for it in schools. It is not full enough to take the place of an ordinary grammar, and time will not allow it to be used along with one.

There is a freshness and novelty of treatment which will make it interesting to pupils. The first section is devoted to pronunciation and glossic spelling. This is the most original part of the book. The very first question among the exercises is, "Define completely 'a spoken word', and show that a cough or sneeze or whistled tune is not a spoken word." Though the other sections are not marked by the same originality, the system is sufficiently fresh to justify the publication of the volume. We shall await with interest the publication of Part II.

The History of India. By Sir Roper Lethbridge. London: Macmillan and Co., 1893.

The fact that this little book has now seen eighteen editions or reprints shows the appreciation in which it is held. Despite the abundant

competition in its field, its excellence in every respect, combined with its cheapness, places it distinctly above its rivals. It has been 'brought up' to the beginning of 1893, thus enabling the author to make use of the census of 1891.

WE have before us Parts 22, 23, and 24 of the illustrated edition of J. R. Green's *Short History of the English People*, now in course of publication. We have also before us three volumes of the half-crown issue of the Golden Treasury Series. These are *The Cavalier and his Lady*, being selections from the works of the first Duke and Duchess of Newcastle; *The Golden Treasury Psalter*, an abridgment of *The Psalms Chronologically Arranged*, by Four Friends; and *Theologica Germanica*, translated from the German by Susanna Winkworth. This last work contains, in addition to a historical introduction by the translator, a preface by Kingsley and a letter to Miss Winkworth from the Chevalier Bunsen. The present is a new edition of the work as a volume of the Golden Treasury Series. The above works are published by Messrs. Macmillan and Co., from whom we have also received a handy *Greek-English Lexicon to the New Testament*, by W. J. Hickie, M.A.; Macaulay's *Essay on Clive*, with introduction and notes, by K. Deighton; and a book of enunciations in Arithmetic, Algebra, Euclid, and Trigonometry, by P. A. Thomas, B.A. What the need for this last or the object to be served by such a book is we do not quite see.

WE have to acknowledge receipt of five volumes of a new series of annotated text-books published by Messrs. George Bell and Sons. They consist of Shakespeare's *Julius Cæsar*, Lamb's *Essays of Elia*, Byron's *Childe Harold*, Johnson's *Life of Addison*, Massinger's *A New Way to Pay Old Debts*. These volumes are admirably got up. Indeed but for a slight difference in the colour of the covers they might be regarded almost as fac-similes of Macmillan's now well known series of English Classics. The annotator of *Essays of Elia* and *A New Way to Pay Old Debts*—Mr. K. Deighton—is the annotator of most of the Shakespeare volumes in Macmillan's series, and the general excellence of his work in the latter is a guarantee for the quality of his work in this new series. Massinger's play is, however, not likely to command a sale at all equal to the other volumes, being much less frequently prescribed as a University text-book. The editors of the other volumes have made their mark already in other ways: Mr. Keene in his *French Literature*, and Mr. F. Ryland in *Chronological Outlines of English Literature* and other works. Mr. Duff Barnett's volume on *Julius Cæsar* is an excellent example of compression and orderly arrangement. The notes are mainly philological as compared with the notes in the companion volumes, and will go far to satisfy those who believe that a careful grammatical and

philological study of a play of Shakespeare is at once a valuable discipline in itself, and an excellent training for a true appreciation of English literature.

NOTES AND EXTRACTS.

In our last issue we gave a short account of the movement initiated by the Hindu Social Reform Association, and referred to the rebuff received by the leaders of the movement in connection with the memorials presented to the Viceroy and the Governor of Madras. We asked the memorialists not to be discouraged by the answers they had received but to regard them as an indication that the way to the accomplishment of their object must now be sought not in the example of the representatives of the Queen but in the conquest of public opinion. We asked them to stand true to their convictions and to persevere in their good work. We have reason to believe that the Hindu Social Reform Association has entered upon this work in a spirit that augurs well for ultimate success. Some of its members at all events seem to possess both earnestness and patience, qualities without which no individual or association of individuals can accomplish any great or permanent work. And, what is very essential to sound and lasting progress, they seem determined to make sure at each step that they are on the right path, by finding out the nature and the locality of each obstacle that impedes their forward movement. They are not content simply with the knowledge that opposition to reform exists and that it must be overcome, they are determined to discover, if possible, the seed from which it sprang and the nature of the soil on which it grew. This is evident from a paper on 'Our Sense of Social Responsibility' read at a recent meeting of the Association by Mr. O. Kandaswami Chetty.

Mr. Kandaswami Chetty begins by pointing out that at the root of all the argumentation of those who refuse to join in the social reform movement lies the presence or the absence of certain feelings which define the scope and fix the bounds of all their thoughts on social subjects. So long as they are under the sway of these feelings their sympathy cannot go forth in the direction of social reform. It is therefore clear, says Mr. Kandaswami Chetty, that, if the work of reform is to make headway in the community, attention should be directed to these underlying feelings. In connection with the anti-nautch movement he thinks that three chief traits of character made themselves visible. First, there was the feebleness with which men felt the weight of moral considerations, secondly, the anxiety which they exhibited to be in company with the majority, and thirdly, the indifference which they exhibited for the welfare of the community. In would be a highly profitable study, says

Mr. Kandaswami Chetty, to trace the roots of these characteristics in *the social life and surroundings of the people*, and to discover whence they draw their strength and nourishment. While the first two may be regarded as a heritage bequeathed to the people of India by their forefathers, he thinks the third constitutes an abdication of what was best and highest in the social life of bygone times. In the present paper he concerns himself solely with this characteristic, which, he says, may be best thought of in its negative aspect as the absence of a sense of social responsibility.

The sense of social responsibility, says Mr. Kandaswami Chetty, did once exist in India. Each man in one of the village communities which have for ages existed in this country felt to the full the responsibility of his membership in the society to which he belonged. While this was so there was never at any time within the village communities much of that sense of wider responsibility which is present when the people of a country are compacted into a nation. Now the old order is passing away, and in the transformation that is taking place all is not being preserved that is worthy of preservation. The confines of the villages are every year becoming less clearly defined, and throughout the country there may be discerned the beginnings of a common life. But partly perhaps because the sense of responsibility which was sufficient for the old order is not exactly what is required by the new, and partly, too, perhaps, because in being extended to new objects it is apt to get dissipated altogether, the desire of India to be a nation grows faster than the growth of those qualities of head and heart which are characteristic of every people in whom the sense of nationality is strong. In this way, but having regard also to other features of Hindu society, Mr. Kandaswami Chetty accounts for the absence of a sense of social responsibility in so many educated men. For ourselves we think it probable that the explanation of this fact lies partly in the fact that the sense of social responsibility which existed in the ancient communities was too little conjoined with strength of individual character. This seems to be indicated in the second defect of the Hindu character specified by Mr. Kandaswami Chetty. The point is worthy of consideration, for it seems to us that if there is truth in what we have said it points a valuable lesson to any association with objects similar to those of the Hindu Reform Association. Though it is very important that the individuals of such an organisation should be linked together by ties that shall not be easily broken it is still more important that they should each be urged forward by forces more powerful than those that link them together. The efficiency of the whole body will depend largely on that of its least efficient member.

JUDGING from the closing addresses of Dr. Barrows and President

Bonney it would appear that the world's first parliament of religions was by its promoters in America regarded as a great success. Such, too, was the opinion expressed by many who took part in the proceedings of the huge assembly. Accounts much less encouraging have, however, been reaching this country ; and the more pessimistic view is borne out by a perusal of the daily reports of the meetings. The world's first parliament of religions will certainly not be the epoch-making event that Dr. Barrows predicted it would be ; and we doubt if it has done very much to further the object it was best fitted to accomplish. If henceforth the religions of the world " will make war, not on each other, but on the giant evils that afflict mankind," it will not be because the parliament has met Some of the representatives of the Oriental faiths especially made it very evident that they were not prepared to take their part in such a glorious work. They displayed to perfection the tricks of the Indian political agitator ; and by their cleverness and eloquence some of them gained immense popularity and commanded a respect which they did not deserve. They had much to say about the shortcomings of Christianity and the failure of Christian missionaries, but they were wisely silent regarding the present day achievements of the ancient religious systems which they represented. No one who has been in the East would have been misled by their very misleading statements ; and, considering the amount of applause with which their appearances were greeted, it was well that there were present some who could remind them of facts that they had omitted to take account of. Among those who undertook this somewhat ungrateful task were Dr. Pentecost and the Rev. R. A. Hume. On matters pertaining to the East Dr. Pentecost is often a very untrustworthy guide ; but his Indian experience had put him on his guard when the Oriental speakers were on the platform, and he said some things that needed to be said. The Rev. R. A. Hume did more, however, to help the parliament to a proper attitude towards the Indian speakers and the faiths which they represented. He made a very forcible reply to a very impertinent speech delivered by a Madras Hindu whose credentials are by no means well attested ; and in a very liberal address on the contact of Christian and Hindu thought cautioned his hearers against supposing that correspondence of verbal expression always indicated essential likeness.

As to what will be the effect of the parliament of religions on practical Christianity—and the great assembly has shown more clearly than ever that this is the most important thing for the world—we can hardly hazard a guess. It is probable that something has been done for the liberalising of Christian thought in America at least. While it may be said that the weightiest utterances came from men of advanced views, there were present some able representatives of the so-called evangelical type of Christianity ; and both they and the representatives of modern thought

and scholarship were able to secure an attentive hearing. It may be, of course, that the composition of the audience at any given time depended on the character of the speaker; yet the fact that men of all shades of opinion could command the confidence of those who listened to them was without doubt in large measure owing to the charitable spirit that pervaded their addresses. Among the more noteworthy of the addresses we may mention those prepared by the Rev. B. Fay Mills, Dr. Pentecost, Dr. Lyman Abbott, Dr. Briggs, Professor J. Estlin Carpenter, Professor A. B. Bruce, Professor Max Müller, Professor Henry Drummond, and Dr. A. W. Momerie. American Christianity was of course well represented; and it is needless to say that some of the presentations given of it were very characteristically American.

We have before us the thirty-fifth annual Report of the Christian Literature Society for India, formerly known as the Christian Vernacular Education Society. The Report begins by drawing attention to the great responsibility created by the spread of education in India since the famous Despatch of 1854. As a result of the system of education then inaugurated there are now in India fifteen millions of people who have been taught to read in the course of little more than a generation. Of these about two millions can read English books. Many of the advantages which education confers are being reaped by those who have been thus taught to read, but there is one such advantage that is much less widely enjoyed than it ought to be. If the ability to read has created a thirst for reading, that thirst is in too many cases, we fear, a thirst for literature of an unwholesome kind; and while quantities of such literature, native and foreign, have been placed in the Indian market at a cheap rate, the price of pure and wholesome literature, for which a taste needs to be carefully cultivated, has hitherto been for the most part such as to make it difficult for any large number of those who have been taught to read to enjoy the advantages which a sound literature is fitted to confer. In these circumstances the Christian Literature Society finds the *raison d' être* of its existence. The State cannot undertake to supply the form of literature which is best fitted to meet the wants of educated men; and the missionary societies, most of which take a very prominent part in the work of education, have their own proper duties to attend to. English publishers have recently been making efforts to meet the needs and circumstances of India in the matter of literature; and when they begin to take advantage of the cheapness of labour in India to a greater extent than they do now, their efforts may result in great good to the country. But it is not to be expected that the need for a literature pervaded by a distinctively Christian spirit will be adequately supplied in this way. To meet this need is the main object of the Christian Literature Society.

The Report under review shows a continued increase of the Society's

usefulness and an extension of its operations, especially in the department of the production and spread of Christian literature. The total number of volumes issued during the year exceeded by nearly a quarter of a million the number issued in 1891. A great advance was made in the production and circulation of general literature, which out of regard to the wants of the educated classes was made a speciality by the Society four or five years ago. And not only has there been a large increase within the last few years in the number of works in general literature issued by the Society : the size and importance of the works have made still greater progress. We have often in these pages borne testimony to the suitableness of many of the Society's books for the purpose for which they were prepared, and have been glad to commend them to the notice of educated Hindus. We are inclined to think those books in which the object is to enlighten are likely to do more good than those which are intended to convince. We feel very certain, for instance, that many of the arguments used by the Rev. G. H. Rouse in *Tracts for Muhammadans* would have little weight with intelligent men who have been taught to read the Bible in the light of modern research. We do not seek to maintain that those who write for educated Hindus should take notice of every so-called result of modern criticism, but there are many long-cherished beliefs as to the nature and contents of the Bible which recent research has clearly shown to be untenable, and no writer who does not give due consideration to this fact can expect to convince those who are acquainted with it.

The number of school books issued by the Society has rather fallen off in recent years; but an effort is being made to revive this branch of the Society's work on a larger scale. It has been found necessary to prepare a new series of Christian school books, and a special fund of £600 has been raised to defray the cost of preparation and publication. The work of preparation has been entrusted to Dr. Milne Rae, whose ability and experience fully qualify him for the task. Six of the eight books required are now prepared, and the remainder will soon be ready.

The Society supports a training institution which does good and useful work; and more than 8,000 children are under instruction in schools maintained by it.

We have before us two of the Madras Native Christian Association Papers which are worthy of notice. One of them contains an account of the proceedings of a meeting of the Association held in October at which Mr. S. Satthianadhan read a paper on the growth of the Native Christian community in South India. The facts and figures on which the paper is based are taken from the recently issued Report of the Census of 1891. They show that the rate of increase of the Christian population during the decade 1881-91 has been considerably greater

than the rate at which the general population has increased. From this Mr. Satthianadhan infers that in these ten years the Native Christian community has received an addition of 50,000 from conversions alone. We do not, however, understand how he arrives at the conclusion that if conversions take place at this rate for another quarter of a century, as many as a million and a quarter persons will by this means be added to the Native Christian community, or how he makes out that if the present rate of increase of the Christian population continues, the 865,528 Christians of 1891 will by the year 1916 have become five millions.

One surprising result brought out in the Census Report is referred to by Mr. Satthianadhan. In the district of Tinnevelly, which contains more Christians than any other district in the Presidency, the increase of the Christian population has not even kept pace with the increase of the general population. Various causes have been assigned for this, but we cannot say that we have seen any satisfactory explanation of the matter. There is reason to believe, however, that progress in Tinnevelly has not been so slow as the figures would lead one to suppose; and that some of those who have used the figures for the purpose of discrediting missionary effort in the district have argued from a comparison of figures which are not strictly comparable.

The other paper before us contains an account of a discussion that took place at an earlier meeting on the subject of caste in the Native Church. This is a subject that has been prominently before the public for a considerable time, and very conflicting accounts have been given both of the extent to which caste prevails in the Native Christian Church and of the amount of mischief caused by it. In the meeting referred to the subject was introduced by Mr. J. M. Hensman, who after a very sensible speech proposed a resolution to the effect that in the opinion of the Association, caste being antagonistic to the spirit of Christianity, it was the duty of its members to discourage and discountenance it in every way possible. This resolution was after a somewhat prolonged discussion put to the meeting and carried almost unanimously, only one person voting against it. The discussion showed that there is considerable diversity of opinion among Native Christians themselves as to the exact import of the term *caste*. The line of argument pursued by some of the members did not, it seems to us, betoken any sincere conviction of the necessity for rooting out what is very generally admitted to be a crying evil. There seems to be little doubt that the development of the spirit of Christianity in India is being arrested by the existence within the Native Church of something akin to that which is called caste without it, and no amount of discussion as to whether the word 'caste' exactly denotes this 'something' ought to be allowed to obscure this fact. With one exception the members of the Madras Native Christian Association showed themselves to be of this mind.

The October number of *Macmillan's Magazine* contained a very sensible article on 'Parliament and the Government of India'. Without pretending, the writer says, to define what ought to be the relations between Parliament, or rather the House of Commons, which is the effective organ of Parliament, and the Government of India, it may be a suggestive speculation to consider what those relations practically are and what they are tending to become. Few, he says, will doubt that a change is in the air. This is evident to anyone who will take the trouble to follow a few of the discussions that have recently arisen in the House of Commons during the consideration of Indian affairs. The initiative in Parliamentary discussions of questions relating to India is passing from the hands of responsible ministers into the hands of irresponsible members, often, and even generally, unacquainted in any special degree with the country. That there is danger in this state of things the nature of some recent resolutions of the House of Commons and the way in which these resolutions have been regarded by the Indian Government afford conclusive evidence.

The reasons assigned by the writer for this most unsatisfactory state of matters are somewhat as follows. The India Council, chiefly owing to its constitution, has failed to take, as it was intended to take, the place of Parliament as a legislative body in regard to Indian administration. The House of Commons seems almost to have forgotten that this was the purpose for which the Council was constituted. The House itself is yearly becoming at once more democratic and more autocratic, and has evidently ceased to consider that its legislative functions in regard to Indian affairs have been delegated, and permanently delegated, to the India Council. Hence those Special Commissions which seem to be in such high favour at the present time. But such Commissions, though constituted so as to command public confidence, can hardly be looked upon as a normal feature of the British administration of India; and it would appear that the time has come when the whole question of the control of the Indian administration ought to be thoroughly gone into. The faddists have given notice of their intention to introduce a bill for the abolition of the India Council and for the institution of a system of periodical inquiries into Indian administration. The writer of the article under review, being of opinion that reform is preferable to abolition, asks whether it is beyond hope that the India Council should be reconstituted in a manner that would give it independent authority and secure to it the confidence of the public.

From the report on the destruction of wild animals submitted to Government by the Board of Revenue we learn that in the year 1892 1,771 persons were killed by wild animals and snakes in the Presidency of Madras. This was an increase of 109 on the figures for the previous

year. The number of human beings killed by wild animals rose from 229 to 316, and the increase was, as usual, chiefly noticeable in the districts of Ganjam and Vizagapatam, the figures for which represented more than 71 per cent. of the total number of deaths in the whole Presidency. The increase in Ganjam is ascribed by the Collector to greater accuracy in the returns; but in Vizagapatam the increase was due chiefly to the depredations of man-eating tigers. The number of deaths from snake-bite rose from 1,433 in 1891 to 1,455 in 1892. The very low death-rates reported from certain districts, however, throw considerable doubt on the accuracy of the returns from these districts; and the total mortality from snake-bite in the Presidency is probably greater than the yearly figures indicate. In accordance with the wishes of the Government of India steps have been taken for the destruction of prickly pear and other noxious vegetation which afford cover to venomous reptiles in the neighbourhood of villages; but it is too soon yet to form any conclusion as to the effect of the removal of vegetation on the mortality from snake-bite. It may be interesting to note here that in the year 1892 the number of persons killed by wild animals in the whole of India was 2,963 and the number of deaths from snake-bite 19,025.

The number of cattle killed in the Presidency during the year by wild animals was 9,886, and the number of deaths of cattle from snake-bite 1,458. The number of wild animals destroyed during the year was 1,090. For the destruction of these rewards to the extent of Rs. 23,589 were paid.

THE relative prevalence of crime in the various districts of the Madras Presidency is exhibited in the maps bound up with the Administration Report of the Madras Police for 1892; and it may interest some of our readers if we give the information which a study of these maps affords. In the matter of crime cognizable under the Indian Penal Code, Madras, Kurnool, and the Nilgiris have the darkest record. In the next list stand Tinnevelly, Madura, Trichinopoly, Chingleput, Cuddapah, Anantapur, Bellary, Kistna, Godavari, Jeypore, and Ganjam. Then come Malabar, Coimbatore, Salem, Nellore; and in the last and most honourable position stand Tanjore, S. Arcot, N. Arcot, S. Canara, Vizagapatam. As regards serious offences against person and property, Madras, Tinnevelly, Trichinopoly, Cuddapah, Kurnool, Kistna, and Jeypore occupy the least honourable position. Next come Madura, the Nilgiris, Chingleput, Anantapur, Bellary; then Tanjore, Malabar, Coimbatore, Salem, Nellore, Godavari, Vizagapatam, and Ganjam. N. Arcot follows by itself, and last come S. Canara and S. Arcot. In the case of minor offences against property, Madras, Chingleput, and the Nilgiris have the worst record to show. The next list is a large one, containing Madura, Trichinopoly, Coimbatore, Malabar, Salem, Cuddapah, Bellary, Kurnool,

Kistna, Godavari, Jeypore, Ganjam. Next come S. Arcot, Anantapur, Nellore, Vizagapatam; while Tinnevelly, Tanjore, N. Arcot, and S. Canara take the credit of having the lightest record. In all three maps Madras occupies the least enviable position and S. Canara the most enviable In the matter of dacoity, however, these two districts stand together, they and the Nilgiris showing a clean sheet. As regards this form of crime, Coimbatore, Cuddapah, and Kistna had the worst record. The increase in the number of dacoities which was noticed in 1891 continued in 1892, and is attributed to the continued high prices of food grains.

COLLEGE NOTES.

It will be interesting as a record if for this once I give a complete account of how the various College Societies have brought their year's proceedings to a close. In former years I have referred to one or other, and sometimes perhaps to several, of the valedictory addresses delivered to these societies; but I do not think I have ever before given a complete list of the societies, or of those whose help they have obtained at their concluding ceremonies. For once at least, this may fitly be done. I shall mention the societies as nearly as I can in the order of their age. The oldest has now entered its seventeenth year of continuous, and certainly upon the whole, of flourishing, existence.

(1) The Debating Society was closed by Mr. K. Chandy, B. A., on the 14th of November, with an address entitled 'Lessons from George Eliot'. Mr. Kellett was in the chair.

(2) The Literary Society was closed by Mr. Kellett, on the 17th of November, with a discussion of 'In Memoriam', at which the chair was taken by C. A. Paterson, Esq., M.A., LL. B.

(3) The Prayer Union was closed by Mr. Moffat, on the 30th of October, with an address on 'The Strengthening of the Christian Life'. The President, Mr. Skinner, occupied the chair.

(4) and (5) The History Students' Union and The Philosophical Association arranged for a common valedictory address, which was given by Mr. Meston, on the 18th of November. The subject was 'The Influence of History on Philosophy', and Mr. Macphail was in the chair.

(6) The Andhrabhashabhiranjani, or Telugu Society, was closed by Mr. S. Purnapregna Rao, M.A., on the 16th of November, with an address on 'Vernacular Literature'. The chair was taken by M.R.Ry. C. G. Kuppuswmy Aiyar, B.A. and B.L., Presidency Magistrate.

(7) The Dhravida Bhashabhivirthi Sangam, or Tamil Society, was closed on the 13th of November, with an address by Mr. Selvakaisavaraya

Mudali, on 'Tamil and the Tamulians'. M.R.Ry. C. W. Tamotharam Pillay, B.A. and B.L., the first graduate, or rather one of the first two graduates, of the University, was in the chair.

(8) The Dramatic Society closed its proceedings for the year by representing 'The Merchant of Venice' in the Victoria Hall on the 23rd of October.

(9) The Bejan Society was closed by Mr. B. Subba Rao, B.A., on the 2nd of November, with an address on 'The Need of Circumspection'. I was in the chair.

(10) The Girvana Vani Sanjivani. or Sanskrit Society, closed its proceedings by representing the 'Uttararama Charitram' in the Victoria Hall on the 11th of November. Practically the chair was taken by, — at all events the chief management was in the hands of, — Mr. V. Venkataraya Sastry.

At all the closing meetings thus enumerated, the managing committees of the various societies laid reports on the work of the year before their friends and sympathizers, who were present in every case in considerable, and in some cases in very large numbers. These reports were such as to show that in greater or less measure every one of the societies is in a healthy and prosperous condition.

Such a list as the above shows a very large amount of voluntary work, and of work outside the prescribed routine, on the part of the students of the College. It shows also that this self-determined activity on the part of students has found natural channels for itself in a considerable variety of directions. This is as it ought to be.

There can be no doubt that with a system like ours, in which examinations play such an important part that there is constant danger of their swallowing up the whole life of the college, the existence of voluntary societies forms a vital, indeed an indispensable, element in a really liberal training. A college where such societies flourish, and where of their own accord students devote a fair proportion of their energies to things that are not 'paying' in the vulgar sense,—such a college may, or it may not, be prominent in the lists of the University; but there can be no doubt that it gives good promise of the men whom it sends out into the world being such as will exert both a more powerful and more beneficial influence than can be wielded by those who have been mere passive recipients of information during their training for the work of life.

But I should not be surprised if to some of my readers the question may occur whether a good thing is not being carried somewhat to excess in a college where societies are so much more numerous than it is probable that they are in any other Indian college. It is true that among a few students a tendency to some excess of this kind has given slight tokens of existence in recent years. It is true that, for the present and with a certain number of our students, the disposition to form and to attend

societies stands in greater need of being repressed than of being encouraged. But I do not think that the formation of societies has as yet gone to any extreme within the College walls. If there be any evil of this kind, it is rather in the springing up of too many societies unconnected with the College than in the over-activity of those which form part of its proper life. Of course there may be an extreme in one direction as well as in another, and all extremes are hurtful. It is perfectly conceivable that a time may come when our students may devote so much attention to their societies as to have too little left for the regular routine of daily duty. I am convinced, however, that such a time has not yet come and will not come at an early date. It must be remembered that, except in cases where fundamentally different ends are aimed at (as the Prayer Union, for example, has quite a different set of objects in view from those of any of the other associations), extremely few of the students are members of more than one society, and that a great proportion of them, in fact the majority, do not yet belong to any society at all. The societies are all comparatively small, and, very wisely, they wish to continue small. All have rules by which the numbers allowed to be on their rolls are strictly limited. So far as I recollect, the largest number admissible to any of them is forty-five; and by the rules of some the maximum allowed is considerably less. Moreover, although some of the societies have as many members as their rules admit, this is not the case with all. It is manifest that among 800 students the majority must be unconnected with any college society. Nor indeed have I any wish that all the students should ever be so connected. This is a matter on which no one can lay down very precise or ample rules; but while membership of a voluntary and self-governed society is to some students,—and these the brightest and most active-minded,—the very thing they need to make their college years deeply and permanently beneficial, such membership would in all likelihood do more harm than good to many. Upon the whole, the present state of matters among us with regard to this question of collegiate societies appears to me to be very fairly satisfactory.

I REGRET to learn from the Secretary of the College Day Committee that the list of outstanding subscriptions to the Permanent Day Fund is still large. I understand, however, that each subscriber whose subscription is not yet fully paid up has had an intimation sent to him of the exact sum that he is due. I shall only repeat the hope expressed last month, that when this year's celebration of the Day takes place, few subscriptions will remain unpaid.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE most striking feature of the weather in Madras during November was, of course, the cyclone of the 5th and 6th. The weather had been suspicious for several days, with an unsteady barometer, occasional squalls, and a slightly abnormal wind direction, but it was not till early on the 5th that it could be said with certainty that a cyclone had formed. The rainfall during the day was very heavy, amounting to 7·25 inches, and the wind velocity rose to about 25 miles per hour, the direction varying between N. and N.N.E.

About midnight the velocity fell off very much, and in the hour from midnight to 1 A.M. on the 6th only 12 miles were recorded, and it was not till about 5 A.M. that the velocity again reached 20 miles an hour. Meanwhile the barometer had been falling showly from 29·856 (corrected) at 7 A.M. on the 5th to 29·715 at 6 A.M. on the 6th. For the next few hours it is worth giving an abstract of the observations.

Hour	Barometer (Reduced)	Wind		Remarks
		Direction	Miles last hour	
7	29·694	E by N	26	Wind very gusty and direction oscillating rapidly through three to four points.
8	·652	E by S	28	
8-30	·646	E S E	—	
9	·652	S E	34	
10	·690	S E	26	
11	·716	S E by S	27	
12	·740	S S E	22	

From these observations it will be seen that the storm centre was nearest Madras about 8-30 A. M., and that at that time it lay to the south or rather S. S. W. The depression also appears to have been remarkably symmetrical. Accurate observations made near the centre at other places than Madras are apparently not available, but rough observations made at several stations enable us to form some idea of the track. At the Seven Pagodas the barometer reached its lowest point at 6·30 A.M., or two hours sooner than in Madras, and the wind went round from N. E. through E. to south, showing that the centre was to the south. There was, however, a more or less complete calm for some time, so the centre seems to have passed very close to that station. At Chingleput the wind went round through the west, showing that the centre had passed to the north of the town. So far the path seems plain enough. The centre crossed the coast line a little to the south of the Seven Pagodas, and travelled in a north-north-westerly direction at the rate of about 15 miles an hour. But what became of it afterwards is a puzzle. At Wallajabad the storm did not reach its greatest strength till about 11-30, or three hours *later* than in Madras. The wind changed from N. through W. to S.

To account for this, one may suppose either that there was a double centre, or that the storm recurved in the neighbourhood of Madras and travelled in a W.S.W. direction. If, as seems most likely, this is the true explanation, it is probable that the storm passed across the peninsula and caused the stormy weather experienced on the west coast two or three days later. It is just possible that it may have developed into the somewhat severe storm that travelled up the Indian Ocean a little later. Observations from any stations near which the storm passed would be welcome.

C. M. S.

THE effect of electrical discharges on water vapour forms the subject of an important paper by Professor J. J. Thomson which appears in the October number of the *Philosophical Magazine.* He first of all takes the case of water drops in a uniform electrical field and shows that under such circumstances the effect of the electrical field on the surface tension of the drops is very small, there being a slight diminution in the surface tension which is independent of the size of the drops. Now the surface tension varies inversely as the radius of the drop, and consequently if the radius is small enough the effect of the field is not sufficient to counterbalance the effect of the tension. Very small drops will, therefore, vanish in a uniform electrical field. If, on the other hand, the field is not uniform but is due to a number of charged atoms, Professor Thomson shows that the effect of the electrical field in diminishing the surface tension varies inversely as the square of the radius of the drop. Very small drops will, therefore, be preserved in a field of this nature. The suggestion is made that these facts perhaps throw light upon Professor Helmholtz's discovery that chemical action in the neighbourhood of a jet of steam affects it in the same way as a discharge of electricity. If the forces which hold together the atoms composing a molecule are electrical, so that, for example, in a molecule composed of two atoms one of the atoms has a positive charge and the other an equal negative charge, these facts afford an explanation. When the molecule is in the ordinary state the equal and opposite charges of the atoms will neutralise each other's effects in the region outside the molecule. The field round a single charged atom may be sufficient to cause condensation, but that round a molecule may not But if the molecules enter into chemical combination so as to form a new compound which requires a rearrangement of the atoms, there will be an interval while the chemical change is going on when the atoms are comparatively free. During this interval there will be an electrical field almost as strong as if the atoms were dissociated, and sufficient to produce condensation.

DR. A. RAPS contributes to *Wiedemann's Annalen* an account of his work

on the photography of vibrations of air. He made use of a Jamin's interference refractometer in which interference phenomena are produced by means of the reflection and refraction of a ray of light at the surfaces of two parallel glass plates inclined at an angle of 45° to the direction of the ray. The best results were obtained with a closed organ pipe, near the upper end of which were two apertures opposite to each other, closed with glass. One of the reflected beams was sent through the pipe at these windows and the other through a box containing undisturbed air. After reunion by the second mirror the beams gave rise to interference fringes. When the pipe was sounded these fringes were displaced in consequence of the changes in density in the air in the pipe. A section across the fringes, consisting of bright and dark points, was received upon a revolving drum carrying sensitized paper, and the oscillation of the points gave rise to a series of curves representing the vibrations of the air. When the pipe was blown gently, sine curves alone were obtained, corresponding to the fundamental note of the pipe. As the pressure increased, the overtones became more and more prominent, until at last they alone determined the shape of the curve. By means of the same method Dr. Raps has succeeded in photographing the vibrations which result from the singing of vowels, and has shown that definite harmonic overtones are characteristic of each vowel.

By the death of Professor Jowett, the Master of Balliol, the University of Oxford has lost one of its best known men. During the last fifty years Dr. Jowett has come prominently forward in very different ways. More than thirty years ago as a liberal interpreter of Scripture and a contributor to the once famous *Essays and Reviews* he drew upon his head the wrath of the orthodox, who endeavoured to punish his heresy by preventing him from receiving the emoluments of the chair of Greek to which he had recently been appointed. Much more important than his Essay on 'The Interpretation of Scripture' was his translation of Plato which appeared in 1871 and of which it is hardly too much to say that it has become an English classic. It was, however, as head of Balliol College and as Vice-Chancellor of the University of Oxford, and not as a theologian or scholar, that Dr. Jowett chiefly made his influence felt. To realise how great his personal influence was, one had only to hear men who had been under him thirty years before speaking of 'the Master'. In recent years, perhaps, his influence over the undergraduates, who partly reverenced and partly feared and disliked him, was less than it once was, but there can be no doubt that the position that Balliol holds in Oxford is due to Dr. Jowett's shrewd common-sense, practical wisdom, and untiring energy.

A RECENT number of the *Athenæum* mentions the preparation for publication of a volume which, when it appears, should attract the attention of all who are interested in the history of Southern India.

"When," it says, "on a recent visit to Pondicherry to search the records relating to the early career of Clive, Mr. Forrest, the Director of Records of the Government of India, was informed by General McLeod, the British consul, who takes a deep interest in all antiquarian and literary matter, of the existence of a diary written by Rungapillas, the Diwan, or Prime Minister, of Dupleix. The diary is written in Tamil, and consists of twelve volumes, each containing about five hundred and fifty pages of manuscript. Only two copies of the diary exist. One is in possession of the descendants of Rungapillas, who are very proud of their ancestor, and reverence the name of Dupleix. The watch given by Dupleix to the Diwan, and a silver bowl belonging to the illustrious French statesman, are kept in a shrine in the house, and once every year a solemn festival is held by the family, and lights are lighted and prayers offered up before the relics. The second copy of the diary belongs to M. Armand Gallois-Montbrun, the Maire of Pondicherry. This gentleman has generously placed the diary at the disposal of General McLeod, who is having it copied for the Madras Government, always willing to forward good work of this nature. The diary when copied will be translated by the translator to the Madras Government, a native scholar thoroughly competent to do the work. The translation will be revised and seen through the press by Mr. Forrest, who proposes to write an introduction to it. The diary contains not only a minute history of the period, but like that of the immortal Pepys, many social and personal anecdotes. The Diwan notes how he walked round the ramparts during the siege of Pondicherry with Dupleix, in what direction the enemy were firing, and then he mentions the price of flour, the state of his family affairs, and some anecdote or other relating to the wife of Dupleix, who played so important a part in the politics of the period. The anecdotes relating to the public and private life of Dupleix will throw considerable fresh light on the career of the man who with so much energy, ability, and patriotism attempted to found a French empire in India. Mr. Forrest, who is now on his way to India, will visit Madras as soon as his official duties at Calcutta will permit him to begin the task of revising the translation of the diary."

IN a letter to the *Academy* Mr. V. A. Smith lately gave an account of some recent archæological discoveries in Northern India. One of the most important of these is the discovery by Dr. Führer at Râmnagar in the Barelî district of a large two-storied Saiva temple, built of brick, and dating from the first century B.C. The discovery of this temple is, Dr. Führer thinks,

"a link in the chain of evidence which enables us to trace the existence, nay, the prevalence, of Vaishnavism and Saivism, not only during the first and second centuries B.C., but during much earlier times, and to give a firm support to the view now held by a number of Orientalists, according to which Vaishnavism and Saivism are older than Buddhism or Jainism."

It is matter for regret that owing to financial difficulties the Government of India has decreed that the archæological survey of the North-Western Provinces and Oudh shall come to an end on October 1, 1895.

The dedication of Messrs Archibald Constable and Co.'s *Hand Atlas of India*, which was to be published last month, has been accepted by the Queen. The number of maps has been increased from fifty-two to sixty, and an abstract of the census of 1891 has been added.

RECENT PERIODICAL LITERATURE.

In the opening article in the *Contemporary Review* for November M. Gabriel Monod reviews the political situation in France. He first discusses the results of the recent elections. The new Chamber, he says, does not differ so widely from its predecessor as was imagined by those who have been making capital out of the Panama scandals. The Moderate Republicans have a considerable absolute majority which they might increase by uniting with the Old Conservatives, who have accepted the Republic. If they wish it, says M. Monod, they may be masters of the situation, and may remain in power and govern the country. But to do this, he says, they must fulfil several conditions, the *most important of which is that* they must be able to find a man possessing sufficient weight and ability to lead a majority. This brings M. Monod to discuss the possibility of forming a homogeneous Ministry with a definite programme supported by the majority, and the bearing on this of the chief debated questions in home and foreign policy. As regards the latter the programme which seems to find favour, not only with the greater number of French politicians but also with the majority of the people at the present time, consists in strengthening the Russian alliance more and more, and remaining on as cordial terms as possible with England and the United States. M. Monod has his doubts as to whether France will for long continue to be satisfied with the Russian alliance. If she engages in an unsuccessful war she must perish; and a victorious war in which Germany was crushed by France and Russia would result in the subjection of all Europe to the latter. M. Monod is somewhat pessimistic regarding the internal condition of France. There is in the country, for good or evil, a ferment of dissatisfaction—a state of inaction side by side with the longing for activity. The nation as a whole needs leaders and guides, men of worth, who would be listened to and followed.

The Bishop of Ripon deals very sensibly with the proposals contained in the Parish Councils Bill—the latest scheme for the extension of local self-government in England. In view of the varied and far-reaching powers which the Bill proposes to confer on the people, and the corresponding variety of use and abuse which they afford, his Lordship thinks that the importance of this Bill is far greater in the wide range of its influence, and the character of the changes it is likely to effect, than was that of the County Councils Bill of 1888. It will for the first time in English history make the country populations acquainted with the modes and powers of self-government. And as throwing responsibility upon those who have not possessed it before it cannot fail to have a direct influence upon the national character. One of the most important questions to be considered in connection with such a proposal as the Parish Councils Bill is that of the extent

to which power to borrow money ought to be committed to local bodies. To show the need for caution in this matter the Bishop quotes the statement of Mr. C. H. Pearson that "over-indebtedness, leading to bankruptcy and ruin, or to heavy temporary complications, has been a common feature of State life throughout history." In the concluding paragraphs of his article his Lordship gives expression to thoughts that have been pressing upon many minds of late years. Everybody talks of agricultural depression, and everybody deplores the exodus of population from the rural districts and the desperate and fatal increase of population in the towns. Can anything be done to cause the people to return to the land? The Bishop, rightly considering that it is of inestimable importance that over the cradle of these new Parish Councils there should be gathered the best, the wisest, and the most self-denying spirits of the land, suggests that some of those in the great cities, whose hands are idle and whose abilities are growing stagnant for want of occupation, might find in the country a noble duty and a congenial employment. The advent of a few families, possessed of even comparatively small means, into forlorn country districts, would, he thinks, be an untold blessing. It will no doubt surprise many of our readers that in England the reputed home of freedom and free institutions the masses of the people are only now being admitted to the privileges and the responsibilities of ruling themselves.

Another important article on the subject of English home politics is that which the Rev. J. Frome Wilkinson contributes on 'The English Poor Law and Old Age'. The question, says Mr. Wilkinson, of the more humane treatment of the impecunious aged, the endeavour to make the English Poor Law a blessing rather than a curse to the old people, is still in the front rank of the burning socio-economic questions which await solution. The present administration of the Poor Law in England shows clearly that reform is urgently demanded. The principle for which Mr. Wilkinson contends is that of a bare subsistence for the aged poor as the minimum duty of the State. He puts forward certain suggestions as a contribution towards a new Poor Law. One of these is that the old-age endowment fund should come from imperial rather than local taxation. In this respect Mr. Frome Wilkinson is an advocate of centralisation. As regards administration, however, he is strongly of opinion that what is needed is a process of democratising decentralisation.

An interesting contribution to the present number is the address on 'Christianity and Muhammadanism' delivered by Dr. George Washburn at the Congress of Religions in Chicago. Dealing with the historical relations of Christianity and Islam Dr. Washburn controverts the statements made by several distinguished writers that Muhammadanism is a form and outgrowth of Christianity. Neither Muhammad nor any of his earlier followers had ever been Christians, and the religion which he founded was an essentially new religion. Proceeding to deal with Christianity and Muhammadanism in their dogmatic and ethical relations, Dr. Washburn finds many points of contact and many contrasts. He finds a broad common ground of belief and sympathy, but the differences between the two religions are so important and fundamental that he regards them as mutually exclusive and irreconcilable. This ought not, however, to prevent the followers of the two faiths from living together in peace and working together for the many ends they have in common. Though they are only partially agreed as to what is the Truth or under what banner the triumph of God's kingdom is to be won, they may be one in their desire for the triumph of that kingdom and in their conflict with error, sin, and evil of every kind. And Dr. Washburn is of opinion that it is only by a fair and honest comparison of differences that they can thus work together.

In an article entitled 'Urgency in Siam'. Mr. Henry Norman, without putting forward any view of his own

concerning the course of action that England ought to take in regard to Siam, makes very clear his opinion that she cannot safely pursue the policy of drift. In an article contributed to the August number of this Review he made a forecast as to the course things would take in Siam in the immediate future. The opinions then expressed have all been borne out by events; and Mr. Norman once more essays the risky rôle of prophet. He holds that nothing more in the way of reform, development, or defence is to be hoped for from Siam; and that the French in Siam have carefully arranged matters so that further interference and extension on their part will soon be provoked. Already they are openly expressing the intention to protect or annex the whole of Siam, and no profession of care on the part of the French Government for the independence and integrity of the country will stop them. So far as the French representatives in the East are concerned the Siamese know that nothing but fresh demands would result from further negotiations; and they have therefore as a last resort despatched a special envoy to treat in Paris and London. This brings matters to a crisis; and Mr. Norman hazards the prediction that ultimately—and before long—the valley of the Menam must come under the dominion of England or of France. Which shall it be? he asks. That is the question the British public has to decide.

Mr. J. Theodore Bent contributes an interesting article on 'Mashonaland and its People'. He begins by paying a high tribute to the power, judgment, and good influence of King Khama, of the Bamangwato tribe of Bechuanaland. Without his aid, says Mr. Bent, the pioneers could never have entered Mashonaland; and as an ally in the war with the Matabele his services will be invaluable. In this matter, he says, the Chartered Company will get no assistance from the Mashonas, who are abject cowards and have lived for generations in terror of the Zulu. Concerning Mashonaland as a field for colonisation Mr. Bent writes hopefully, in spite of several drawbacks. He is of opinion, however, that until the Company makes a clean sweep of the Matabele by driving them across the Zambesi and erecting a series of forts to prevent their return, Mashonaland and Matabeleland cannot hope for peace and prosperity; and he has little sympathy with those who talk of the rights of Lobengula. What right, he asks, has anybody to reduce his fellow-creatures to a condition of slavery, or to perpetrate the butchery and the dastardly cruelties that are characteristic of his raids into the Chartered Company's territories?

In an article entitled 'The Conference of Colonial Members' Mr. J. F. Hogan describes a new organisation created with the object of securing that the interests of Greater Britain shall receive their due share of attention and discussion in the Imperial Parliament. There are in the present House of Commons no less than fifteen returned colonists. These have banded themselves together into a non-party organisation which includes also twelve members who, although they may not have qualified by residence, have familiarised themselves with one or more of the Colonies, have important interests at stake in Greater Britain, and are patriotically desirous of drawing the Colonies closer to the mother-country and of consolidating the Empire. Mr. Hogan looks for great things from this organisation.

Mr. Sydney Olivier writes on 'The Miner's Battle—and After'. He regards the conflict as the outcome of a new constructive idea, encountering the forms of an old system. It is part of the awakening of the working class to self-consciousness and deliberate common purpose. Mr. Francis Peek interposes in the controversy between Archdeacon Farrar and Canon Knox-Little. He thinks too much space has been given by both controversialists to mere verbal fencing. He is of opinion that in regard to the word 'Priest' Canon Knox-Little has the advantage over his opponent; but he utterly repudiates the claims put forward by Canon Knox-Little and his party as to the functions and powers of

the Priesthood. The Rev. Dr. S. W. Dike discusses 'The Problem of the Family in the United States'; Mr. A. J. Jukes-Browne describes 'The Geographical Evolution of the North Sea'; and Mr. W. L. Courtney writes on 'Dramatic Criticism'.

THE *Nineteenth Century* for November is of more than ordinary interest. Not by reason of the articles dealing with current politics, though these have their importance, nor because it opens its pages to receive a long and somewhat feeble exercise in verse by Lord de Tabley: but rather for a few papers dealing with perennial or permanent questions. To these after a word or two on those articles which have special interest to Indian readers fuller reference will be made.

The Rajah of Bhinga writes a short protest against 'Russud: an Indian Grievance'. He complains that the servants of officials on tour plunder wholesale under the pretext of supplying their master, and certainly if the grievance be as great as he sets forth, it is to be hoped that the article may bring redress.

Sir Lepel Griffin under the title 'England and France in Asia' makes some suggestions which are striking though perhaps they will not receive much consideration. Arguing on the basis that England is now essentially an Asiatic power and that the work of the Foreign Secretary is too heavy to be properly performed by one man, however able and industrious, he proposes the creation of an Asiatic Department under an additional Secretary of State, who should be assisted by four Under Secretaries—for Persia, China, Japan, and Further India, respectively. He would leave India under the Secretary of State for India, and, while relieving him from the charge of Burma, would make him responsible for British relations with Ceylon, Afghanistan, and Biluchistan. His other main suggestion is a Triple Alliance in Asia, of India, China, and Afghanistan, against any aggression on the part of France and Russia.

But a more interesting article is that by Professor Mivart on 'Christianity and Roman Paganism'. This begins with a clear and able statement of the conditions, favourable and unfavourable, under which Christianity supplanted heathenism in the Roman Empire. The qualities of the new religion which really distinguished it from the old Professor Mivart imagines to be its catholicity and the authority with which it declared its doctrines. The ingenious blindness which finds in these the two essential marks of the Primitive Church naturally leads him into his pet ditch— that the Church of Rome is therefore the present representative of early Christianity. The article is interesting as showing how preconceived opinions will vitiate the professedly scientific demonstrations of the strictest scientist. It also raises the interesting question whether this is a voluntary peace-offering to the doctors of his church whom his quasi-heretical views on 'Happiness in Hell' have so recently offended, or a penance imposed on him for the cure of his soul's disease thereby revealed. And it provokes the natural inquiry: How did Mr. Knowles come to lend his magazine for the propagation of Romanism?

Mr. William Graham contributes 'Chats with Jane Clermont', the notorious Claire of the Byron and Shelley days. He visited her in her Florentine home some ten years ago, to find her an octogenarian recluse seeking comfort in the security Romanism provides for its votaries. Finding him an enthusiastic worshipper of Shelley, she imparted to him much information about her relations with the two poets, on the pledge that till she had been dead ten years he should make none of it known, extending the period to thirty years as regards certain facts. She retained all her adoration for Shelley but cherished a grudge against Byron which seems to have made her unjust to him. The only fact perhaps added to our knowledge of the lives of the poets is that they first met in April 1816 at the Crown Inn, Marlow, not, as has sometimes been stated, late in the year at Geneva, and that this Genevese companionship was then arranged. But the details of the lives and words of the two poets here recorded will

certainly help to increase the vividness and colour of any picture of them which may hereafter be drawn. For example, how characteristic of the two men is this dialogue in the lovely Thames-side scenery of Marlow:—

"'Imagine scenes like these,' said Shelley, 'peopled by beings fit to inhabit them, as by the uprooting of a few tyrannous customs and debasing supersitions another generation might make them.' 'Pooh!' replied Byron, your poetry, my dear Mr. Shelley, is lovely; but your ideas are, if you will pardon me, Utopian. You may do with mankind what you please, but you will never make it anything else than the unsavoury congeries of dupes and thieves that it is and always will be. You might as well talk of implanting philanthrophic sentiments in the mind of a monkey, or tender sentiments in that of a tiger, as of developing man into an angel, which is practically what you suggest. Indeed, man is a great deal worse than either. He is the only brute which kills from aimless brutishness'"

Dr. Robinson, who two years ago in this periodical pointed to the clinging power of babies' fingers as a survival of the age when man's ancestor was an arboreal climber, has discovered a similar survival in man's inability to swim without learning to do so. In a fascinating article, he argues that in water animals when in danger instinctively use their limbs as they naturally would do in danger on land; and that while quadrupeds swim because to them running and swimming involve the same actions, man's instinctive habit of climbing upwards puts him into an attitude in which he cannot support himself in water. Is not this attitude, he asks, a confirmation of the theory that man's ancestors once sought escape from danger by grasping at something above them and pulling themselves up to it,—in a word, climbing? Were they not arboreal and pithecoid?

The Fabian Society has already shown its calibre in the *Essays* which it issued a year or two ago, and now the Editor of the *Fortnightly* gives it the place of prominence in the November number. The article is entitled 'To your Tents, O Israel!' but no one must suppose that it is the policy of Rehoboam that is dealt with; it is a subject much nearer home. In fact it is really a manifesto of the Society, which is soon to be sent out through the Labour world in the form of a Fabian tract. The Newcastle Programme is severely criticized, at least with regard to its fulfilment, by those who pledged themselves to it. It is shown how the Liberals gained a majority at the last election by combining with the Home Rule Measure such items as the support of an Eight Hours' Day and the Payment of Members. The wage workers, it is said, cared not one straw for the settlement of the Irish question, but they were won over to Mr. Gladstone's side by the hopes of measures which would benefit themselves. These hopes, however, have been belied by the action of the Government during the last sixteen months. The work of each Minister is then taken up and subjected to a most searching criticism. In the Post Office, for example, none of the promised reforms have been even begun. In the War Office and the Admiralty the sweating system is still in vogue and their respective heads have done nothing to help its abolition. Wages, too, in these departments, are far below the standard which the Fabian Society would fix as the minimum. Mr. Fowler and his administration meet with no lighter treatment, and Mr. Bryce and Mr. Acland alone of all the Cabinet receive the somewhat qualified praise of this clean sweeping Society. Specially amusing is its treatment of the Chancellor of the Exchequer. Never was a Budget more eagerly looked forward to by the Radicals after the triumph of the Newcastle Programme. "The moment of parturition came," it is said, "amid breathless expectation; and the papers next morning announced that Sir William Harcourt had been delivered of an extra penny on the Income Tax." The Fabian Society, however, in the face of all these disappointments can afford, it is said, to keep its temper. And so it issues this manifesto in the hope that the working men will profit by it, and

rally round those who will really support measures beneficial to the labouring classes. It specially advises them to be energetic in the formation of Trades Unions, so that by means of the subscriptions of the members working men may be sent to Parliament. The article is distinctly temperate, and is interesting from whatever side of politics it is looked at.

The next article is one by the late Mr. Francis Adams on 'Rudyard Kipling's Verse'. While dealing very hardly at times with this writer's verse, he still admits that a certain proportion is good of its kind. While the tone of many of his earlier poems is objected to as being too false, yet the reviewer is in no doubt about the music of all. It is immensely taking, he says. Yet is there art at all in his verse? But little. For seldom is it that this sweet lyrical movement is wedded to those minor notes which vibrate in every heart. 'Mandalay', however, is a poem which has in it the eternal voice of human regret, and so is bound to survive. A hundred years hence, thinks Mr. Adams, it may form the only ground for his remembrance.

In, 'The Lock-out in the Coal Trade', Mr. Vaugham Nash seeks to present the case of the miner in a somewhat fairer light than has been done for the past three months. He strongly advocates a minimum wage, even in the face of the congested state of the trade. He approves of Sir George Elliot's proposal for the formation of a Coal Trust which will embrace all owners and lessees, and will fix the price of coal and give liberal wages to the workmen. Some of the statistics given are interesting. For instance, twelve million tons of coal are consumed every year by the gas companies of Great Britain; while the railways run away with four million. Last year the output of coal in Great Britain was almost 182 million tons. What enormous resources lie buried beneath the ground!

Dr. A. R. Wallace writes with all his accustomed charm on the 'Ice-Age and its Work'. This is but the introduction to an article which is to follow, on the glacial origin of lake-basins. Dr. Wallace first brings forward facts to prove the existence of glaciers even in districts where perpetual snow on the mountain-tops is unknown. Such evidences are moraines, rounded-off rocks, striæ, and erratic boulders. To account for the presence of various shells and debris in certain parts of Great Britain it has generally been supposed that our island was during the glacial period mostly submerged. Dr. Wallace, however, inclines to the belief that the facts are not explained by subsidence, but that another hypothesis must be formed. That is that the great ice-sheet carried up with it a portion of the sea-bottom imbedded in its substance. The existence of such ice-sheets must undoubtedly have had great influence on the formation of lake-basins, and so the next article will be readily welcomed.

'Deli in Sumatra' is a holiday idyll, full of pleasant talk about the inhabitants, tobacco, opium, and cricket.

In the article 'Is Money a mere Commodity?' Mr. Smart carefully traces the present position of 'the root of all evil'. Gold and silver, he says, are more fitted than any other commodities to preserve over periods of time the same general purchasing power, or power of exchange for 'things in general'. The tendency now is to cast silver overboard and leave gold to do the work single-handed. While it is becoming more and more necessary that there should be a universal commodity for trading-countries, this result can be achieved in two ways. Either by the raising of gold to this position, an untried plan, or to settle the matter by international agreement, and join silver and gold in the unity of one money.

'How to save Egypt' is interesting from an engineer's point of view, as is Professor Thorpe's biography of Scheele from a chemist's. The unsigned article on 'The Ireland of To-day', by presenting the darker side of Irish life, is a valuable addition to our knowledge of the country. The other article on 'The Psychology of Labour and Capital' will well repay perusal.